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Board of Editors

E. B. CHAPPELL

Methodist Episcopal Church, South
810 Broadway, Nashville, Tenn.

HENRY H. MEYER

Methodist Episcopal Church
150 Fifth Ave., New York, N. Y.

RUFUS W. MILLER

Reformed Church in the United
States 15th and Race Streets
Philadelphia, Pa.

MARION STEVENSON

Christian Board of Publication
2712 Pine St., St. Louis, Missouri

SIDNEY A. WESTON

Congregational Publishing Society
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Contributing Editor

ROBERT L. KELLY

Council of Church Boards
of Education

Assistant Editor

GRACE I. ALSTON

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Special Features in the September Church School

Week-Day Religious Instruction

Aims—Organization

Curriculum and Correlation

Relationship to the Public School

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Editors' Outlook

FILMS showing Sunday-school work in the Philippines, Japan, Korea and South America have been taken for the World's Sunday School Association, 216 Metropolitan Tower, New York City. These reels are used by the World's Association in presenting their work at Conventions and have been seen with much interest by large audiences. Arrangement has been made whereby these reels can be loaned to responsible parties for display in churches and Sunday schools at a reasonable rental charge. Booking should be made as far in advance as possible.

One of the reels on Japan shows the life of a little Japanese girl on a Sunday, from the time when she is awakened in the morning as she lies on her little floor bed until she returns from Sunday school with her teacher. Numerous street scenes are introduced which portray the life of the people. Another reel was taken at the time of the World's Convention in Tokyo and shows the great gathering of more than 20,000 people who took part in the Sunday-school parade on Convention Sunday. The picture of Korea is unusually interesting as it portrays the life in that country and also the activity in connection with church and Sunday-school work. The reel on the Philippine Islands always delights an audience. One scene shows the special train bringing delegates to the great Convention at Manila where more than 5,000 were present. The South American picture presents the work of a great organized Sunday school and visualizes the different departments in action.

THE Boy Life Council of Toronto, Canada, representing the churches, the Rotary Club and other similar agencies, has made a survey of the boys between the ages of ten and eighteen, largely schoolboys, but including some employed boys. The survey covered sixteen thousand boys, of whom three fourths were Protestants. Of these Protestant boys ninety-one per cent claim to attend church school or at least to be enrolled. A little over two thousand Roman Catholic boys were interviewed and eighty-seven and one-half per cent attend church school. More than seventeen hundred Jewish boys were surveyed and less than thirty per cent were receiving religious instruction.

These figures are suggestive when we recall that much has been said in Protestant circles of how much more training in religious education the Catholic and Jewish boys were receiving than the Protestants. It was also shown that more than one half of all the boys interviewed belonged to some form of club, including the boys' department of the Y. M. C. A., Boy Scouts, Tuxis clubs, Trail Rangers and church clubs. The Rotary Clubs are doing much to keep boys in school at least through high school, and in many cities are persuading boys to go back to school that they may be more efficiently equipped for their life work. The Masonic order in the United States has inaugurated measures for the caring for the boys in their families. The purpose is to keep the boys from evil influences and bad habits and to lay the foundations for upright, God-fearing manhood. To this end an auxiliary order named for the illustrious De Molay has been instituted for boys and already many of them are being

enrolled all over the country. It would be a great thing if all these organizations could get together in every American city and make a thorough and far-reaching survey of the boys. The churches should lead in this great opportunity.

ON the editorial page of a recent issue of *The Country Gentleman* there appeared a great tribute to the value of religious training in a Christian home. It is a concrete answer to some people who flipantly tell you that the reason they do not attend church now is because they were compelled to when they were young. Here is the answer.

"Every morning before breakfast, and again in the evening just before bedtime, father opened the Book of books, and then, all kneeling, he invoked the blessing of God. It was three miles to church, but twice every Sunday, summer and winter, the whole family, as soon as the children were old enough, drove to the house of worship where father led the choir and mother taught a Bible class in Sunday school. Again on Wednesday nights, even in haying time, the work was so planned that all could go to the midweek service of prayer.

"There are those who say they had to go to church so much as children that they acquired a permanent distaste for religion. It was not so in this home. Sunday was a day of gladness. Going to church was a privilege. The Christian way of life was made attractive. Week days as well as Sundays the children saw Christianity exemplified. Harsh criticism of the neighbors was taboo. A lie was an abomination. Honesty to the last cent was the unvarying rule. Generous giving to all good causes was practiced. Both father and mother were quick to minister in homes of sickness and sorrow. There was little money for travel, but the minds of father and mother ranged wide.

"Is it any wonder that the children have followed in the footsteps of their parents and that the great things of the soul and the great causes of the world are their chief interest? One of them, who became a minister, voiced the sentiment of all when he said that for him Christianity in its uprightness, its tenderness, its unselfishness, its trust and its hope, meant what he heard and saw in his early home beneath the evergreens."

THE following resolution was passed at the twelfth annual meeting of the National Council of the Boy Scouts of America:

Whereas, The Boy Scouts of America is specifically pledged to encourage reverence and faithfulness to religious obligations; and

Whereas, The attention of the National Council has been called to the fact that in some cases scouts have been permitted to neglect church attendance while at week-end camp or on week-end hikes;

Be it Resolved, That the National Council record its disapproval of program for the week-end hikes or camps which preclude the attendance of scouts from religious services, or which cause loss of credits for the individual or patrol, or troop, if the scout elects to remain at home to attend church.

Suggesting a Bible Revision Anniversary

NOT long ago a letter of inquiry written by a Christian layman, residing in a little village in New York State, requested information regarding translation of the Holy Scriptures which had been in his possession for a number of years. The text in question was the Standard Version provided by the American committees, in general use today among the churches of this country, in our leading universities and theological seminaries and likewise the choice of teachers for our church-school lessons.

Other Christian laymen, and scholars, too, have from time to time sought information concerning the work of this committee—the payment, if any, for the many years of labor required, the number of scholars and the names of those who made the translation published under the authority of the American Revision Committee. To be appreciated the work of these eminent Christian scholars must be appraised in its true historical and religious perspective.

Half a century ago, next October fourth, a small band of biblical scholars, chosen from the leading American universities and theological seminaries, met in New York to undertake the translation and revision of the Holy Scriptures; fortunate indeed, in having at their command for translation for the first time three sacred manuscripts of comparatively recent discovery—the Sinaitic, the Alexandrian, and the Vatican.

In the ensuing thirty years, from 1871-1901, during which these scholars were engaged in their work, there was a flood of new light thrown upon the history of the Bible. Excavations in Egypt, Assyria, Babylonia, Judæa and Arabia were productive of many new facts. The discovery of old sculptures and whole libraries of ancient dynasties, found in long buried cities of the past, helped to clear up many Bible passages which were formerly obscure, owing to effects of earlier translations.

Thus it came to pass that Christian scholars of today were enabled for the first time truly to bridge the chasm of two thousand years and more, giving to the modern world the Holy Bible of the Christian era.

Authorized translations of the Holy Scriptures, similar to that completed by these Christian scholars, are rare events indeed in the history of biblical literature. Seldom has it been the privilege of any age to record such an invaluable contribution to Christian knowledge, and yet, in the hour of this triumph, marking, as it did, still another milestone in

our march forward in Christian civilization, there was no flare of trumpets.

The labors of the translation and revision were accomplished behind closed doors, in the quiet study; unobserved, so to speak, by the world at large, and without reward beyond the knowledge of labors well done. No public ceremonies marked the beginning, or the ending, of this great undertaking.

On the other hand, it may be said, there was criticism aplenty. At the time this criticism recalled, if indeed it did not actually suggest, some of the martyrdom of earlier translators who, because of their labors, had been suffered to burn at the stake.

It has been left to time itself, perhaps, to give recognition to the work of this little band of American scholars, but this recognition, found in the truly remarkable acceptance of the Holy Scriptures authorized under the name of the American Committee of Revision, has come at a time when those who did the work are no longer with us.

We may well sympathize with the feelings of the translators in wishing to avoid anything that might tend to glorify them, either as individuals or as a committee, and yet, now that another generation has come, may we not frankly ask the question: Are we to suffer the self-sacrificing labors of these eminent scholars to pass by unnoticed? Are their names to be left in a cloud of obscurity? Are we of this generation to pay no tribute to this enduring contribution to Christian literature?

The question is one that may well be answered by those of us who, individually and collectively, have today given a ready welcome to this gospel of the Christian era. We refer to all in whose hands today will be found the work of these eminent scholars—the presidents and professors

of our leading universities, colleges and theological seminaries; the recognized leaders of our teacher-training classes, of our Bible classes, of the Y. M. C. A. Bible Study Courses; the editors of our religious periodicals; ministers of the gospel and the other recognized leaders of our great denominations. After all, is the question not rather a broader one of doing honor to ourselves through the opportunity afforded, at this time, of paying humble tribute to those who have gone before?

Surely the opportunity is at hand. This year is the Fiftieth Anniversary of this first formal meeting of the American Committee held in New York City, October 4, 1872. Just what can be done in any local church or community to commemorate this

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The most interesting of modern revisions is what is commonly known as the American Standard Version. The movement which culminated in this translation, like that which brought forth the King James Version, began among the leaders of the Church of England, Bishop Wilberforce having offered in the Upper House of the Southern Convocation the resolution which started the ball rolling. This was on the tenth of February, 1870. The Bishop's proposal met with immediate favor, and four months later a company of distinguished scholars gathered in the historic Jerusalem Chamber in Westminster Abbey to begin work on the New Testament. Later, a group of specialists made up in the same way began work on the Old Testament.

Soon after these committees entered upon their respective tasks overtures were made by them to the biblical scholars of America to join them in the undertaking. This invitation was accepted, and two American committees corresponding to the two British were formed and began work in October, 1872. The American committee on the New Testament was composed of representatives of the leading denominations, including the Congregationalist, Episcopal, Methodist, Friend, Baptist, and Presbyterian, while the Old Testament committee consisted of celebrities in Old Testament scholarship also drawn from the principal denominations represented in America.—E. B. Chappell, in "The Story of Our Bible."

Making the International Graded Lessons

ROCK-RIBBED conservatism was the ruling spirit of the International Sunday School

By E. Morris Fergusson

place three uniform lessons, one for the children from six to ten, one for those from ten to fifteen, and one for all the

Convention in the eyes of those who, at Denver, in 1902, tried and failed to get the Convention to vote its approval of advanced graded lessons. From their viewpoint they were right. They knew nothing of the plans of that small but representative band who, in full loyalty to the International fellowship, had, with Dr. Neely's unexpected help, put through the resolution favoring a two-years' beginners' course. Nor did the Religious Education Association, formed in February, 1903, ever have part or lot in the later struggles of the International Graded Lesson campaign; except as some of the campaigners were R. E. A. members and attended its conventions.

The First Course Issued

Thanks to the advance creation of such models as the Cushman-Haven lesson course and Florence U. Palmer's two yearly books of beginners' lessons issued by Macmillan at about the same time (1901), with its own previous one-year course, the Lesson Committee was able to issue promptly its approved two-year beginners' lesson outline. Under the lead of Mrs. J. Woodbridge Barnes, who was now the International Superintendent of Elementary Work, these lessons were written up for the Presbyterian Board of Publication and issued in excellent dress, with well-selected and well-printed lesson pictures, through the enterprise and foresight of the Board's publishing agent, Mr. John H. Scribner. Thus issued, the lessons were furnished by the other denominational and independent houses to their constituents on demand; it being recognized that in the teaching of these youngest ages divergences of doctrine and usage have little place. Although the beginners' fellowship was still small, the demand proved good; and the publishers afterwards wished that they had made their generous investment of capital in pictures and lessons larger still.

Then came on the Winona Conference of August, 1903, to show the campaigners the depth and determination of that conservative spirit from which at the Convention they had made so narrow an escape. If they had thought that all would now be easy, the illusion was soon to be dispelled.

The veteran chairman of the International Executive Committee, B. F. Jacobs, died just before the Denver Convention; and W. N. Hartshorn of Boston was elected in his place. In connection with his first annual meeting of the Committee Mr. Hartshorn called a conference of the Lesson Committee members, lesson editors, state and provincial secretaries and officials and others interested. It met at Winona Lake, Indiana.

Prominent among the topics of this conference was a proposition, substantially the same as that voiced by the Rev. P. S. Evans at Indianapolis over thirty years before. It had come from a group of publishers and progressive men, and had been widely circulated and commented on. It proposed to abolish the uniform lesson and put in its

older ones; with the already authorized beginners' lessons as a fourth course for those wishing it, and some day—no doubt—an advanced course for the college students and others whose needs had been unsuccessfully presented at Denver.

Mr. Hartshorn's advertising of the conference seemed to indicate that he favored the plan. He brought to Winona Miss Margaret Slattery, then a recent and much-prized acquisition to the Sunday-school field forces; and her vigorous and unsparing denunciation of the uniform lessons, "lessons that defy every principle that you send us out to teach to your Sunday schools," confirmed the judgment of the great conservative army that the whole system of uniform lessons was in grave and immediate danger. Naturally enough, they coupled this latest move with the recent concession of beginners' lessons and wished they had heeded the advice of Mr. Belsey, Dr. Blackall and others at Denver and stood firmly for one and only one International lesson.

Dr. Neely also appeared at Winona; this time with a pamphlet arguing for the educational virtue of one lesson adapted by treatment to all ages and supplemented by a series of ten-minute "general lessons" parallel with the uniform course.

No action was taken at the conference on any line; but from that time the elementary workers advocating the new International Beginners' Lessons were met by widespread and in some cases bitter opposition; some of it coming from those high in the leadership of the International work. Nothing further was heard of the proposal to break up the uniform lesson into three lessons; but the influence of the suggestion remained in many minds for years. When in 1912 the Lesson Committee was reorganized to admit the denominations as such, the "old guard" firmly stipulated in the agreement that no existing lesson system might be abrogated or new system introduced without a majority vote in each of the three sections of which the new Committee was to be composed.

An Advanced Step

As the time drew near for the 1905 Convention at Toronto, the campaigners, still under the lead of Mrs. Barnes, felt the need of making an educational move, to diffuse more widely those principles of child-nature which, as presented by Miss Cushman at Asbury Park in 1897, had stirred hearts and opened the way for action. The Western School of Methods, held for three days before the 1902 Convention, had done much to widen the fellowship of the graded-lesson vision. A like school was planned for Toronto; and as its central feature Professor Edward Porter St. John was secured to give his then celebrated course of chart-lectures on child-nature. These six lectures were a revelation to hundreds of delegates, demonstrating as they did the reasonableness of different material for different ages, whatever the cost to uniformity might be.

At this Convention the stage was held by the spectacular renewal of the fight for approval of advanced lessons. The conservatives, still feeling the force of the Winona rejection, denied the appeal by a vote that was large and very narrowly divided. Professor H. M. Hamill, leader of the conservative forces, then magnanimously proposed that the action be reconsidered and the concession unani- mously made; and this was done. The Lesson Committee thereupon proceeded to draft various advanced courses and sent them out to the publishers; but not one was ever practically used.

In the smaller gathering of the Elementary Council, meanwhile, resolutions that did have historical import were passed. The continent-wide fellowship of graded teachers thus represented expressed hearty gratitude for the two-years' beginners' course and declared that they were now ready for a primary course to follow it. The Sunday-school Editorial Association, formed in 1901, brought together each year the denominational and independent lesson editors and their publication partners and was a strong force in the development of opinion among the leaders of denominational action. For its meeting of June, 1906, it

asked Mrs. Barnes to present a paper voicing the wishes of the primary teachers on the question "Should There Be a Special Primary Course of Lessons?" Responding to this call, Mrs. Barnes cogently showed the need for a graded three-year course of primary lessons. She further showed that the same arguments proved the need for a four-year junior course to follow that, making in all nine years of successive graded lessons from the first year of the beginners to the last year before the adolescent change.

The paper made an impression. Its points could not be gainsaid, and the constituency behind it was well organized and growing fast. The denominational editors began to think of plans for finding and issuing something that would meet the challenge. And Mrs. Barnes began to think of what would happen if they should come to her again and say, "Tell us the kind of lessons you want." She did not know. Nobody had ever seen such lessons as she and her fellow-workers felt they needed. The motto with which she had headed her paper read, "The complete Sunday school meets the needs of every individual at each stage of his development, and plans for its own perpetuation as an institution." Even the thoughtful book recently issued by Professor George W. Pease, entitled, *An Outline of a Bible School Curriculum*, while embodying numerous ideas of high value, was not a satisfying or complete basis for the realizing of the vision. Something must be done.

No such progressive spirit as Mrs. Barnes' could expect to enjoy the unqualified sympathy and approval of the conservative leaders of the International work. One of these a year or two before had sharply objected to the "assumacy" with which she had presumed to defend the right of the primary workers to the use of the word "elementary" to designate the lower grades of the Sunday school, when the same convenient word was wanted by the

teacher-training forces for their earlier course of study. In an atmosphere of questioning and criticism she determined to secure full authority before taking action. She accordingly asked and received from the International Executive Committee, in August, 1906, permission, as International Superintendent of Elementary Work, to co-operate with the Lesson Committee, the denominational editors and other bodies in the selection of graded lessons for the Sunday school.

With a silence as to her plans which was as proper as it was discreet, the leader then approached her friends; and in confidence she outlined her proposed mode of action. I was one of those thus honored. "The time is rapidly coming," she said, "when these people are going to say to

us, 'We will give graded lessons; what kind do you want?' and we will not know how to answer them. We must get to work on our answer, or the tide will turn before we are ready. We must not let the world know what we are about, or the conservatives will try to block our efforts and will alienate some of our friends. And we must not deal with the lesson editors officially, or we will have to see choices made by authority that should be free for settlement

on the basis of the children's needs alone."

On Friday, October 19, 1906, in St. Paul's Methodist Episcopal Church, Newark, N. J., fifteen of the twenty invited workers under this plan met and faced the task before them. Gladly would Mrs. Barnes have included her kindred spirits from Chicago, St. Louis and many other distant points. But as each of these crusaders was to be prepared to pay his own expenses as well as to give of his time and heavy labor, only those near at hand could be thought of. As it was, the places represented ranged from Danielson, Connecticut, to Pittsburgh; and in later meetings some came and mingled their labors from points still farther away. Those invited included educational specialists, lesson writers, Sunday-school field workers and teachers familiar with Sunday-school work in the lower grades.

So flexible was the roll of the conference thus inaugurated, with friends from the city frequently sitting in, new workers added from time to time and occasional visits from Lesson Committee members and experts on special topics, while one or two of those first summoned did not continue long, that the list has never been printed. While the lessons were still a project, also, these friends of the cause were determined that their own personalities should not in any way appear. They claimed not a shred of authority or standing, either representative or intrinsic. Authority was vested solely in the Lesson Committee. This group wished to be so far a nonentity that when the Committee finally received the courses, it would be in a position, if it so wished, to issue them as absolutely its own.

Now, however, it may be of historic interest to see who they were who in 1906 attacked this novel task. Of those invited, one of the early campaigners, Mrs. Alonzo Pettit of Elizabeth, N. J., was ill and unable to join. Three

We are surely living in a marvelous age, full of miraculous opportunities for rising leaders of thirty and upward. What they need is only the telescopic spirited vision to see the wonderful openings, and the clear-headed brain to avoid the "ruts" on the one hand, and radicalism and revolution on the other, to make healthy and amazing progress in the knowledge of science and practical religion. The next thirty years will record wonders in the former and miracles in the latter such as the world has never witnessed in centuries hitherto. The hand of God is ready to lead on to mighty victories for his kingdom.—*Edwin Wilbur Rice.*

others for good reasons could not favorably respond—Frank L. Brown, the Rev. Pascal Harrower and Margaret Slattery. The Rev. Milton S. Littlefield proved one of the steadiest and most useful of them all; but he was not at the opening meeting. The fifteen who did attend were:

Josephine L. Baldwin, Mrs. J. Woodbridge Barnes, Marianna C. Brown, Frances Weld Danielson, Florence H. Darnell, Ralph E. Diffendorfer, E. Morris Fergusson, Alice B. Hamlin, Mrs. M. G. Kennedy, Mrs. D. M. Krick, Martha K. Lawson, Elizabeth D. Paxton, Edward P. St. John, Rose Scott, Marion Thomas.

In connection with the invitations by which these were summoned, Mrs. Barnes also advised the Lesson Committee, through its secretary, Dr. A. F. Schauffler, of her general plans and hopes and asked them to send representatives. This they were not then able to do; though the following year Dr. Ira M. Price of the Committee met frequently with the conference and rendered valuable service.

Preliminary Problems

The first task attacked was the blackboard formulation of the needs of childhood in its several ages. The second was the listing of material such as Sunday schools could use which seemed likely to promise lessons that would meet these needs. For part of the first two-days' session the conference worked on these tasks together; but on the second day it divided, one group taking up the beginners' and primary problem, while the other specialized on the junior ages. This organization was continued to the end of the work.

As one session and then another passed with these preliminary problems still engaging attention, some of the members began to be impatient to see the actual lesson courses formulated. Some work on this line had been done previously by Miss Brown, Miss Danielson and others; but it soon became clear that everything the conference did would have to be entirely new. The two-year beginners' course already in use had been assumed as ready to be built into the nine-years' course. Under the scrutiny of the beginners' and primary section, however, and with the help of many reports from the field, it was quickly seen that this too must be abandoned; though many of its themes and lessons would do as parts of the primary course.

In March, 1907, after considerable progress had been made, a formal letter was written to Dr. Schauffler, apprising the Lesson Committee of the existence of the conference and of its hope that the nine years of lessons it was drafting might later be accepted and used by the Lesson Committee, either before or after the adoption of a favorable resolution as to graded lessons by the coming International Convention at Louisville.

A little later that spring the Lesson Committee held a meeting in Boston, with a conference on lesson problems; after which eight members of the Committee proceeded to London for a three-days' conference with the British section of the Committee. The outcome of these meetings was a set of resolutions that looked to the adoption, as alternative graded lessons, of the Winona proposal—a series of uniform lessons for the Primary, the Intermediate and the Senior Departments, with a fixed beginners' course for optional American use. The Graded Lesson Conference members saw that they were still far ahead of the current thinking of the Sunday-school authorities.

As debate in the magazines and at various gatherings waxed warm, and extreme opinions were voiced for and against the uniform and the graded ideas, Mr. Hartshorn saw the need of another conference. If his plans had hindered the cause at Winona, this time they saved the day. At his home on the Fenway, Boston, January 2 and 3, 1908, he gathered fifty-four representatives of all shades of lesson opinion. The Lesson Committee men were there, lesson publishers and editors and some of their writers, members of the International Executive Committee and the staff, state secretaries, field workers and friends of educational advance. If these could agree, all other agreements would be easy. The Graded Lesson Conference was well represented.

At first the disagreements seemed insurmountable. Gradually they narrowed down to the adjectives that the progressives would consent to apply to the uniform lessons and the degree of need that the conservatives would confess for the issuance of graded lessons. At last Dr. Frank K. Sanders on the one hand and Justice Maclaren on the other, with all between, found a formula on which they could unanimously agree; and a tired company rose and sang the Doxology over these resolutions:

"1. That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday schools of North America. Because of its past accomplishments, its present usefulness and its future possibilities, we recommend its continuance and its fullest development.

"2. That the need for a graded system of lessons is expressed by so many Sunday schools and workers that it should be adequately met by the International Sunday-school Association; and that the Lesson Committee should be instructed by the next International Convention, to be held in Louisville, Ky., June 18-23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday school."

The Key That Opened the Lock

This was the key that opened every lock in Doubting Castle. Presented to various gatherings that winter and spring, it was everywhere approved. The Lesson Committee unanimously adopted the resolutions, modified their wording so as to make them its own, and presented them in its report to the Louisville Convention as its own recommendations and in this form they were unanimously passed by the Convention without debate.

I was on the platform when the vote was taken. I turned to Mr. W. C. Hall of Indiana, one of the fighting conservatives, and said, "I am surprised that some of you people did not oppose this." "Oh," he replied, "this is all right. The other time you were trying to take away the Uniform Lessons!" Had a like generous acknowledgment of the value of uniformity been made at Winona in 1903, and had no standing of apparent official approval been given to the divided-uniformity proposition, the advent of International lesson gradation might have been hastened by several years.

Three months before the Convention met, thanks to our graded leader's statesmanlike foresight and to the arduous, many-sided and Divinely-led studies and re-studies of the conference, a draft of the nine-years' course, nearly complete, had been placed in Dr. Schauffler's hands. The

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Goals and Resources

By

Ernest Bourner Allen

CLARIFYING statements regarding the purposes of education are frequently made by those who are masters in that sphere. Those who are interested in the Christian culture of the young people in our church schools will do well to study the statements which come from those who are engaged in secular education, just as they have been doing during the past twenty-five years. Henry van Dyke has spoken of education as decorative, marketable or creative. This is matched by a recent classic discussion by Professor Francis Greenwood Peabody, of Harvard, who defines education as practical, cultural or idealistic. The place of emphasis in education has shifted through the passing years and it has received different emphasis in different localities. Time was, for example, when "a true university," as James Russell Lowell playfully said, "was a place where nothing useful could be learned." In other words, its purpose was supposed to be wholly cultural, rather than practical, and perhaps only remotely idealistic. In later years one of our wisest administrators, President Gilman of Johns Hopkins, said, "A university is a home of idealism. If it were not that, it were better that its walls should crumble in a night." And Dr. Peabody forcefully adds: "Up from its lecture rooms and laboratories and libraries, the scholar's mind ascends to higher insight and clearer aims. Out of its routine the student's will is called to visions of duty and desires of prayer. Religion in a university is not extraneous and superimposed."

Realms of Educational Purpose

The purposes of Christian culture through our church schools are as varied as they are in our public schools. There is the practical side, in which we desire and expect our young people to learn the data of the Bible, the technique of church work and of Christian service. We wish them to know about the different books of the Bible and their peculiar message. We desire that certain great verses shall be lodged in their minds and become a permanent part of their mental and spiritual furniture. Questions about authors, dates, archaeological and other statistical details are here essential. There must be also the cultural side whereby actual Christian character is developed in the pupil himself. We are avowedly setting out upon the task of making better men. To this end our educational purpose is also idealistic. We deal in futures. We regard faith, hope and love as veritable realities. We clasp hands with the unknown and open our eyes to the vision of things "beyond the ranges," those ranges upon which we shall one day stand.

Now the church school may accomplish great things in all of these realms of educational purpose without any extraordinary or ample equipment. It is because personality is greater than places or things. Herein lies great encouragement for the small Sunday school, the little church, the isolated community, the little corps of workers in multitudes of frontier places. In all our emphasis upon modern methods of religious education, the just demand for an ever-extending use of graded text-

books and materials, let us not forget the values which lie primarily and pre-eminently in the personality of the teacher. In the editorial correspondence for *Christian Work*, New York, regarding the dedication of the Peking Union Medical College, for which Mr. Rockefeller gave \$5,000,000, there is interesting comment upon the matter of equipment and personality. Dr. William Welch, president of the board of directors of the Rockefeller Institute for Medical Research, said: "*It is the men in it, not the equipment, which make a great school.*" In picking the staff for the college we have kept that always in mind and we have tried in the main to get men who have demonstrated the ability to do good work in research and teaching and who are still young enough to have their careers ahead of them rather than behind."

Questions to Consider

Let pastors and superintendents, therefore, take account of this great principle laid down by Dr. Welch. Pick your teachers carefully, get hold of them when they are young. See that they get the constant inspiration which comes from your intelligent cooperation and your fullest encouragement. A newly elected superintendent in a mid-Western church addressed this question to his counselors as he took up his task: "What do you do for your teachers?" The answers showed that not nearly enough was being done and that not half was being done which could easily be done. Practically the same answer might be given in every church school. What would you say with reference to your own school? What opportunity is given your teachers to read a new and suggestive book? What conferences do you hold with them? What outlines of the work ahead does your pastor furnish? How are the simpler yet fundamental facts of psychology and pedagogy presented to them? How is the wealth of data about the adolescent years revealed to them? What speakers do you bring in to encourage and instruct them? What book on religious education have you read together and discussed chapter by chapter?

Personality, the Richest Resource

It is in the contact of life with life that life itself is imparted. Character is oftener caught than taught. Example will outweigh and vitalize precept. The development of Christian character is the biggest goal before the church school and for it we often have the richest resource—*personality*—though we esteem it lightly. There are teachers who radiate right ideals in their own unselfish lives, but who are often lame in methods of teaching, in the consecutiveness of their thinking, even in the order they preserve. Herein lies the significance of an old Scripture, not thereby wrested in this exegesis: "That which God hath cleansed (and *used*) call not thou common" (or out of date)! Perhaps Dr. Donald, of Boston, had this principle in mind when he said: "I am not troubled if every pupil in my school does not know the distance from Jerusalem to Jericho, IF he knows—as he journeys—who is his neighbor!"



Artist, Corot

HOW beautiful this dome of sky;
And the vast hills, in fluctuation
fixed
At thy command, how awful! Shall
the Soul,
Human and rational, report of thee
Even less than these? Be mute who
will, who can,
Yet I will praise thee with impassioned
voice:

My lips, that may forget thee in the
crowd,
Cannot forget thee here; where thou
hast built,
For thy own glory, in the wilderness!
Me didst thou constitute a priest of
thine,
In such a temple as we now behold
Reared for thy presence: therefore, am
I bound
To worship, here, and everywhere.

—Henry W. Wordsworth

The Spiritual Ministry of Nature

By Albert D. Belden

THAT soul must indeed be dull who does not thrill at springtime to the glorious change from death to life which nature everywhere presents. The little green shoots on the hedgerow, the coming of the fruit blossom, the shy peeping of the flowers of the field, and the deepening sunshine over all! How can one live and ignore it all? The birds take on a more powerful song, as though they were calling us to sing with them. Life is everywhere assuming the aspects of love—beauty, light, and the passion for mating—and the world looks and sounds again like the fit production of a God of Love. For the *seeing* soul, therefore, this ever recurring miracle is never a purely external event. The uprush of new life carries the soul too upon its tide, and yields more than a parable of resurrection; it becomes actually the quickener of a happier, freer, deeper spiritual experience. As the springtime marks the rise of all earthly life to greet the sun, so it should also mark the rise of man's spiritual self to greet the Sun of his soul.

Yet how often we find the new beauty of the world offered as an excuse for absence from church and public worship. The soul, we are told, can worship God equally well, if not better, in the open air than in the stuffy "Bethel." The popular preacher of the lovely spring and summer months is undoubtedly "Canon Greenfields," just

as "Dean Fireside" tends to monopolize, for some people, the popularity of the winter time. "Canon Greenfields," however, has his limitations as a preacher. He is, for example, essentially a "fair weather" prophet. His sermons are dry, or not at all. I doubt whether the worshipers of God through nature are more prepared to brave bad weather to worship at their favorite shrine than are those who prefer to worship in the company of their fellows and in the seclusion of a building.

"Worshipping God better" in the open air than in the church all too often means nothing more than worshipping him more *comfortably*, and, alas, *sometimes not at all*.

I wonder how many of the Sunday motorists and cyclists and pedestrians *really worship God* at nature's altar during their trips. They *can* do so perhaps, but *do they*?

The Mind of Man

One would indeed welcome their passion for nature and her spiritual ministry, if one could really feel that it was genuine, and not simply a glib excuse for avoiding a duty of *public* worship which laziness and religious indifference have rendered irksome. For it is splendidly

true that the field of flowers, the setting sun, the star-lit night, the break of day, the noon landscape, sunflooded, can and do speak of the glory and presence of God to the mind that will reverently try to understand. Some men, indeed, like Byron and Shelley, would have been almost irreligious but for this spiritual ministry of nature. What Wordsworth said of himself may be true for us all—

"I have felt a Presence"

That disturbs me with the joy of elevated thought sublime.

A sense of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round earth and the living air,
And the blue sky, *And in the mind of man.*"

That last phrase, however, "And in the mind of man," is full of significance for those who would find God in nature. It is not enough merely to go to nature. A very great deal depends upon the *mind* you take with you. Every act of worship demands preparation of the *mind* and a certain temper or spirit in the mind if it is to issue successfully in life-giving communion with God. You will not find God in nature half so surely and distinctly unless you find him first within your own soul. *The eye sees only what it carries the power of seeing*; the mind finds only what it carries the power to find.

That is why the mere Sunday pleasure-seeker can scarcely pretend to be a worshiper of God through nature. Consider the spirit in which he goes upon his trip, on pleasure chiefly bent, in a mood of self-indulgence and self-regard. The sense of freedom, the fresh air and sunshine, the beauty everywhere, these all exercise a certain ministry, but it is a ministry *strictly proportioned to the capacity and temper of his mind*, and to the majority of his type, it is to be feared, this ministry goes little beyond increased health and a certain degree of physical and mental pleasure. Such a ministry has its value, but is deplorably inadequate for the spiritual need of man and far beneath what nature can yield when approached by a *mind trained in worship* and attuned to the Spirit Divine.

The Spirit of Worship

Our Lord presents us with a perfect example in this matter. He had nowhere to lay his head; the sky was his canopy, the countryside his resting place, the birds, the flowers, the ripening corn, all spoke to him of his Father's love. He dwelt often on the rough, bleak mountain side, and there he prayed and was transfigured. On the tossing, storm-driven sea he was able to sleep, over nature's healing forces he wielded strange rulership. *Yet he consistently worshiped every Sabbath in the synagogue, "as was his wont,"* and he laid particular value upon the meeting of his disciples for prayer and worship. "Where two or three are gathered together, there am I in the midst." If that was necessary for Jesus, how much more so it must be for us.

After all, it is mind that we seek in nature, not a *thing*. It is mind, therefore, in ourselves that we must cultivate if we would find that Over-Mind. Nature, apart from thought and spirit, is like a lost wireless message,

vibrating uselessly through space because the "receiver" is absent. Consider the sunset. What is it in itself but a mere mechanism of so many vibrations of ether at such and such rates? The song of the birds, the bleat of the lambs, the plow boy's whistle, are reducible to the same, just so many ether vibrations at a different rate of motion from the sunset. That is nature in itself alone. A vast complicated tangle of vibrations at varying rates of an intangible, invisible substance called, for want of a better word, ether. But now bring the receiver, the human mind, to these vibrations, especially the cultivated mind. What happens? The one series becomes a blaze of glory, transmitting indescribable emotions to the human soul, and stirring unwonted aspirations and ideas, and we call it a sunset. The other becomes a wondrous harmony, beguiling the heart from its sorrow, interpreting joy and pain, lifting the soul to heaven, or casting it down to despair, and we call it music.

Preparation of Mind and Heart

The wonder evidently is not in the process outside. It is in the soul within. The wonder comes when the soul arrives. Outside there is vibration of one substance, a vast monotony of method—inside, an idea, a feeling, an intelligible message, an interpretation. There lies the miracle. Nature is like a tube through which a mighty mind is speaking, and which needs another mind at the other end if the message it conveys is not to be lost. It is that mind that matters most in the situation. We must *speak* to the earth if it is to yield its teaching. Now, if this is so, it becomes obvious that it is the height of foolishness to begin with nature in our search for God. To do so is to ignore *the instrument of search*. It is like an astronomer trying to study the stars and ignoring the telescope. The condition of one's soul is all important. For this reason there never has been a religion of nature pure and simple. Man has never been able to suppress the workings of his own mind and heart in the presence of nature. All nature religion has been inspired from within the soul. Deeper always, and more insistent than earthquake, wind or fire, has been the "still, small voice," the *interpretation* of nature by the indwelling Spirit of God. Christ's interest in and harmony with nature springs from his religious convictions, not *vice versa*. The sanctuary, then, and the secret place of spiritual communion should come first in order of importance, so that when we go to nature, it may be with a mind and spirit prepared to gain from her all she has to give.

It is not by any means, therefore, the man who avoids church who communes most fully with nature, and succeeds best in worshiping God through nature. Rather is it the person who is trained in a worship wherein there is a minimum of material aid and distraction, who, confronted with the innumerable beauties of a summer landscape, finds within himself a power of concentration and selection, and a capacity for absorption that the soul untrained in the spirit of worship and in religious thought does not and cannot possess. I do not mean that church attendance is an invariable and infallible help to the worship of God through nature, but I *do* mean that, rightly used, it should give an opportunity for that

preparation of mind and heart that must be obtained if nature is to be understood. For, although the Psalmist said, "The earth is full of thy riches," we must not forget the interpretation of riches that we have learned of Christ. *True* wealth, the wealth *Divine*, is in the life and joys of the spirit, that spirit who is in all and through all and over all. That Immanent One will not be fully found of those who are careless of his *earnest* Presence, who wander *far afield* to find him, who is not far from any of us. Whereas finding him first within, so far from losing interest in his other manifestations, we shall find them full of new and deeper interests, and a thousand times more intelligible. At least two great difficulties confront the man who proposes to do nothing but sit at the feet of nature.

In the first place there is a strong tendency on the part of the soul who goes to nature without religious convictions and spiritual training, to lose the dignity and value of the inner world before the majesty and magnitude of the outer.

The mere bulk of matter has almost inevitably upon the unprepared and unreflective soul the effect of dwarfing spiritual considerations, and rendering childish the conception of human value and dignity. Now a due regard for the majesty and might of external nature may be healthy, in the sense of rebuking human arrogance and pride, but when it goes beyond that, and checks the spiritual aspiration, and makes religion itself seem ridiculous and presumptuous, it is time to call a halt, and to reflect. The exercise of thought soon leads to a very different conclusion, for as thought penetrates the veil of things as they are, it finds that the wonder of the world *without* pales before the still greater marvel of the world *within*. Thought finds itself able, in the tiny compass of the mind, to grasp the immensities of space and manipulate them with comparative ease, measuring distances from planet to planet, and sun to sun, and slowly but surely tracing the plans of the heavens as well as of the earth. Nor is it only the mind of the astronomer that presents this greater wonder. The shepherd boy, lying on his back upon the hillside in the summer night, gazes up at the countless hosts of heaven, and his life and self seem hopelessly lost in the immensity of things, and amid the multitude of the stars. But what is the actual fact? The tens of thousands of vibrating beams of light which proceed from those twinkling points of heaven converge at the command of this shepherd lad upon the pupil of his eye; they cross each other without loss or confusion in a point that has no magnitude, they spread out again, space for space, in accurate facsimile upon the retina of the eye, and there before the brain the whole expanse of heaven lies pictured. The immensely great is absorbed into the minutely small. But the wonder does not stay there; somehow the up till now purely mechanical effects resolve themselves into emotion and thought, and the soul of the shepherd boy worships God in the wonder and glory of the night.

Now the boy does not realize all that, and to that extent the experience may be impoverished for him, but often *the lad has reached the same truth in another way*. He remembers the prayer learned at his mother's knee, the story of the Good Shepherd who laid down his life for the sheep, and of the heavenly Father who, though Creator of all heavenly marvels, seeks to make a dwelling

place of the humble heart of youth. Thus, by another and quicker route, he enters into the glory of the heavens, and then indeed do the stars shine peculiarly for him messengers of a Father's love and care. But he brought that to nature, he did not learn it *from* nature.

Then, in the second place, the man who goes to nature to learn of God finds nature speaking with equivocal voice. As Frank Boreham has reminded us, there are *vipers* as well as *violets* in nature. The smiling dame who rears the primroses and buttercups, and covers the hedge with blossom, pours down the pitiless torrent and avalanche, rives the mighty oak, and slays the strong man with lightning, consumes towns by earthquake, and plunges the liner to the depths of the sea. Will you turn from the God of the Bible to nature because of the ugly facts of life, war, disease, sin, and death? But they are all *in nature*. You will worship God through nature, ah! but if so, you will go in the spring and summer days—not in the winter storms and snows. "Canon Greenfields," as I have already pointed out, is a fair-weather prophet. And when you return, what will you say? What can you say as to the character of the Creator and as to your own ultimate destiny? You must call in the aid of reflection, of thought, of science, of philosophy, of religion. Philosophy will bid you perceive that winter snow and storm are for spring flower and summer fruit, but what can it tell you as to *human* destiny, seeing that in its enthusiasm for spring flowers and summer fruit the winter storm often makes such havoc of human life and joy?

Nature will bewilder you, unless first you sit at the feet of Him who proved himself nature's Master and Lord, and who declared, "Let not your heart be troubled: ye believe in God, believe also in me. In My Father's house are many mansions. If it were not so I would have told you." When, however, through worship and prayer, that faith glows in your heart, go to nature again and you will have leisure and heart to find beauty even in the winter storms and gain strength even from the piercing blast of the cold north wind.

Turner's pictures are very wonderful, and by studying them one can learn certain things about their painter. Yet if one had the choice of appreciating Turner only through his pictures, or of *going with Turner to study his works after an opportunity of knowing the master artist*, who would hesitate in choice?

"Whom ye ignorantly worship," said St. Paul to those great nature lovers and worshipers, the Athenians, "Whom ye ignorantly worship, *him* declare we unto you."

Go *with* God to nature. Worship him as personal before gazing on the mere works of his hand; draw near to his heart before gazing upon his vesture, and you shall find it true that

"Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue
Christless eyes have never seen.

"Birds with gladder songs o'erflow,
Flowers with fairer beauties shine,
Since I know, as now I know,
I am his, and he is mine."

Religious Training in the Home

THE announcement is made that young people between the ages of fifteen and eighteen

are a greater problem than their younger sisters and brothers. When I ask why I am told that both parents and teachers find them "difficult." They are self-assertive and independent; they are rude, careless, and self-seeking; they are indifferent and irreverent; they are slangy and sensational; they are skeptical and argumentative, and utterly exasperating. So I am told, and illustrations are given me that must convince me; but they do not. I am told also that these same young people are developing into belligerent atheists, selfish adventurers, incorrigible flirts, and worldly egotists. They seem formidable, threatening and hopeless.

By Caroline Clark Barney

A Law Unto Themselves

When I see some of these young people I find them like hundreds of boys and girls that I have known. Some lonely, hungry for sympathy; some secretive and introspective, needing friendship and a healthy social life; some irreverent and showing their irreverence for the Bible, the minister, the church, parents, old people and children, that they may have the pleasure of shocking some one; some slangy and even profane and eager to make themselves conspicuous because they want to be recognized, and because they like to shock. They resent suggestions; they oppose any interference; they do not welcome criticism; they do not seem to love, honor and obey their parents; they will not take responsibility and are not willing to take their part in home and church. They are healthy young people who have been given too much freedom. They have decided what they shall do, wear, say and think. They are a law unto themselves.

Though I am not convinced that all young people are as hopeless as they have been described to me, I am persuaded that there are problems in almost every home where there are young people of this age. Even if I were not told and did not make my observations I should decide that such was the case after reading recent articles in the *Atlantic*, and many of the late novels. How shall these problems be met? We must not oppose, nag, and criticise. We must be friendly and sympathetic, and help boys and girls to find themselves not through the path of coarseness and lawlessness, but over the highway of fineness, beauty and law. We must train young people to live in such a way that they will not believe that happiness consists in possessions, but in service, not in hectic pleasures, but in the everyday joys of work and play and companionship, not in startling and shocking others, but in preparing for greater usefulness.

What boys and girls of this age need is religious training in a religious home. They need training in obedience, loyalty, truthfulness, honor, purity, reverence, and responsibility and service. If religion is lived naturally by parents, young people will find their conduct, in the home, the family and social life, coinciding with the teaching. If from the birth of the boy and the girl they live in an atmosphere of courtesy, sympathy, purity, and truth, they

will not be "difficult." If in the home doors are opened to a great vision, a growing vision through books and pictures and friends, if the way is made compelling to the virile Christ, we shall have few problems, and those simple ones.

Communion With God

Young people need fathers and mothers who are religious. Parents are religious when they provide a religious atmosphere, when they give the necessary social life, and when they introduce inspiring characters in biography, history, story, and also in everyday life. Parents will pray because they and their children need prayer. If parents pray simply, feeling the beauty and mystery and also the naturalness of prayer, young people will pray. Then, if parents live their prayers there will be no scoffers among their children. When parents pray only occasionally or spasmodically, there is not much impression made upon their children. When they pray regularly, naturally, eagerly, earnestly, unselfishly and reverently, their children know that the Christian life is a life of friendship with God, of communion with him, of the laying human will beside divine will. If young people are becoming selfish, weak and yielding to temptation, and materialistic, they need training in prayer. Parents may study with profit such books as: *Teach us to Pray*, by Raymond Huse, *The Meaning of Prayer*, by Harry E. Fosdick, and *Religious Education in the Family*, by Henry F. Cope.

A Family Study Hour

Furthermore, parents will study the Bible with their children. They will study with them the weekly lessons of the church school, but they will do more if they are providing the religious atmosphere that is needed. A special time must be set apart on Sunday afternoon, or a special evening reserved for such study. Young people need to use the Bible naturally, and with pleasure. After I had made a study of trees, and of hills and mountains, and of lakes and rivers in my literature work in the high school, it was a pleasure to make a similar study in the Bible. Lately I have lived again the joy of those hours of study by reading *Outdoor Men and Minds*, by William L. Stidger, and *Out-of-Doors in the Bible*, by Ethel Cutler, and *God Revealing His Truth Out-of-Doors*, by John T. Faris. Other books helpful to parents are: *Training the Devotional Life*, by Weigle and Tweedy, especially lesson five, and *The Training of the Devotional Life*, by Meyer and Kennedy. For a study of the life and character of Christ the little books, *What Manner of Man is This?* by W. D. Murray, and *My Friendship with Jesus Christ*, by M. S. Davis, will be found very helpful to parents of boys.

Our Children's Good Times

Family prayers, grace at meals, Bible reading, attendance at church may be a part of the religious life of the home; but the social life with training in true hospitality, in kindness, in forbearance and tolerance, in loyalty and sympathy, is just as important. Blessed are the boys and

the girls whose homes are social centers, where friends are welcomed, where parents are interested companions and chums, where good times are enjoyed. Family life provides the opportunities for the best social training. Courtesy and self-reliance are developed in the home; and here preparation is made for all social living. Can we ever forget our home celebrations of holidays and special days? I believe that parents are truly religious when they introduce the dear family customs that will be loved and passed on to future generations. They are anticipated eagerly, planned for happily, and enjoyed by every one in the home, and the influence of the happy planning together will be felt through the years.

If the home is the center of good times all other good times will be judged by those enjoyed with father and mother, with brother and sister and friends. Christian hospitality means putting every one at ease and making every one feel at his best. True friendship is learned in the home, where trust and love and loyalty keep friendship beautiful with little kindnesses and sacrifices, where slights are forgotten, where responsibility for the entertainment of friends is made a delight. Service is learned in the home through the small tasks done promptly and finished patiently. Responsibility is learned in the home where each has his share in making the home beautiful and efficient. Parents will realize more and more that the good times that mean the sharing of home pleasures, physical, mental and spiritual, are the good times that are to endure and influence all life.

The Choice of a Hero

In their planning for the religious atmosphere of the home parents will make room for the heroes of their boys and girls. If lives of heroic men and women are presented with vividness and enthusiasm, young people will admire and try to emulate the ones to whom they give their devotion and love. How important it is then that parents should prepare themselves to introduce inspiring characters in biography, in fiction, in pictures, and in everyday life! There is an opportunity in the home to make the lives of men and women glow in such a way that enthusiasm will be aroused and devotion awakened. Heroic behavior, physical prowess may have appealed heretofore; but now, mental, moral, and spiritual power and high heroic qualities need to be emphasized so that each boy and girl may visualize the person he or she wishes to be, and strive to be as nearly as possible like the ideal. Parents who are wise will never criticize the chosen hero, nor tease boys and girls in regard to their admiration, loyalty and allegiance. They will as often as possible entertain in their home men and women who are doing things; and will make opportunities for their sons and daughters to know real leaders.

Parents will introduce ideal characters in picture, sculpture, and story. Sandow, the athlete, saw in the art gallery the statues of Apollo and Hercules and tried to become like them. Joanna found in a picture of Joan of Arc her ideal and read every book that revealed to her the listening girl of the picture. Stories of men and women, striving, struggling, winning are eagerly sought. Some new ones are: *Joy in Work*, by Mary A. Laselle; *Heroes of Progress*, by Eva March Tappan; *Pilgrims of Today*, by Mary Wade, and *More Than Conquerors*, by Ariadne Gilbert. Older books are: *Heroes of Today*, by Mary R. Parkman; *Young Folks' Book of Ideals*, by W. B. For-

bush; *The Book of Bravery*, by H. W. Lanier, and *Boys' Life of Edison*, by W. H. Meadowcroft.

Parents will introduce characters from biography and history. Lives of men and women who are loved in history are interesting if a concise and readable sketch can be found to supplement the study. Books like the following are helpful: *Heroines of Service*, by Mary R. Parkman; *Days of the Discoverers*, by L. Lamprey; *Trail-makers of the Northwest*, by P. L. Hawarth; *Conquests of Invention*, by Mary R. Parkman, and *Lafayette*, by Lucy F. Madison. Through conversation and discussion, suggestion and question, we will make these heroes and heroines live. We will lead to a life of idealism. Talking about heroes will help the boys and girls to know how to become heroes. Analyze qualities, showing the way that they were won; emphasize the need of effort, of resolve, of long training. Talk about ways of strengthening character. Discuss leaders and followers. Discuss how to meet situations. Ask if any one is successful who has not a strong interest. Why is a man a failure? How is leadership learned? Read the book, *The Highway to Leadership*, by Margaret Slattery, and *A Vocational Reader*, by Park Pressey. Suggest the reading of the poems: *Sainte Jeanne*, by Marian C. Smith; *The Great Man*, by Eunice Tietjens; *The Conqueror*, by Morris A. Beer. These may be found in the anthology, *Star-Points*, by Mrs. Waldo Richards. Emphasize the need of perseverance, courage, good sense, honesty, poise, purity and honor, and compare characters that exemplify such qualities.

The Great Companion

Finally, through picture and story of the Christ life, through discussion of his ideals and his work, let us lead boys and girls to the great Leader, Jesus Christ. Make Nazareth and the Sea of Galilee so real that they will see the country that Jesus loved, will see the people that he helped, will understand his temptations, and will turn to him who gave his best, who aroused the best in others, who was loyal and true, under all circumstances, and call him Friend. Boys and girls will learn to think the thoughts of Jesus; they will, in the spirit of Christ, know God; they will respond to the summons of God to give themselves that the kingdom of God may come upon the earth. Stories from the books, *A King Among Men*, by Mary Stewart, and *The Boy's Life of Christ*, by W. B. Forbush, will show the manly, heroic Christ, "the intensely real and vigorously active qualities of Jesus" in a way to appeal to boys and also to girls.

Poetry and hymns will make our young people see Jesus, love him, and eagerly follow him. Have such hymns as the following sung often:

O Master, Let Me Walk with Thee, Gladden.

Where Cross the Crowded Ways of Life, North.

Stand Up, Stand Up for Jesus, Duffield.

Jesus Calls Us, Alexander.

Read poems aloud from the book, *Christ in the Poetry of Today*, compiled by Martha Foote Crowe. Especially good ones for this age from fifteen to eighteen are: *How He Came*, by W. J. Dawson; *A Fisherman Speaks*, by Scharmél Iris; *The Voice of Christmas*, by Harry Kemp, and *Judge Me, O Lord*, by Sarah N. Cleghorn.

Suddenly some day these boys and girls in our homes will say in the words of Richard Watson Gilder:

"I will follow him through heaven and hell,
The earth, the sea and the air!"

An Army Experiment

Church School Conference Held at Fort Andrews, for the
Coast Defenses of Boston

IF the newspaper picture of the soldier is correct he is always a hero in time of war and mostly a criminal in time of peace. Very little of the life of the military man or of his family ever reaches the public print except through the medium of his own military journals.

It must have been something of a shock to the newspaper world of Boston to see an army church-school conference so widely "noticed" as was the one held for the coast defenses of Boston. The press has been so fed up on the abnormalities of the soldier that the normal became the novel to the dailies and every paper carried stories of the attempt of the army folk of Boston Harbor to provide a better kind of religious education for their children.

Shunted from Alaska to Panama and from Coblenz to the far-off Philippines by the necessities of the service, the schooling problem, be it secular or church, is a very real one. With small Sunday schools taught by earnest but frankly unequipped teachers, and scattered over the island posts of the harbor, the problem of increasing the efficiency and interest, and of giving the church school that dignified place in the educational and religious plan which it rightly deserves, was decidedly one for experts in religious education.

A ten-minute talk with an interested friend convinced the coast defense chaplain that the conference he had in mind was the thing. The enthusiastic reception of the idea by the coast defense commander helped to smooth out many practical difficulties. Teachers, parents and children of the five forts—Warren, Banks, Strong, Revere and Andrews—were interested some weeks in advance. Their interest and information on the subject was increased on every possible occasion, until finally they had some idea of the importance of the conference.

The zero hour came—and it rained. The promotor's enthusiasm was not much dampened by the downpour. Indeed, all his attention had to be given to making special arrangements when the crowds began to come. The capacity of the meeting place was taxed. The rain saved the day! The library, exchange office, and the balcony were appropriately placarded as class rooms "A," "B" and "C." The night-before's movie theatre became the assembly room, and the day's conference began.

An invocation by the chaplain was followed by a most sympathetic address of welcome by the commander, who spoke feelingly of his personal debt to a Sunday-school teacher of his youth. Then came the keynote address of the day on *The Child's Right to Religious Nurture*. If

By Harry C. Fraser

there was any question in the minds of those present as to the value of the day before them, it was dispelled by this presentation of the subject.

In the meantime three graduate students from the School of Religious Education of Boston University had been preparing the classrooms for their consolidated classes. The assembly in the gymnasium now broke up into three groups of children and adults, who found the classrooms for the beginners', primary and junior sections. Here demonstration classes were conducted, the children supplying the clinical material, and their parents and teachers taking the part of interested observers.

The work of the demonstrators was splendid. They

had brought materials for work and exhibition and kept children and spectators intensely interested. At the completion of this period, teachers and parents quietly withdrew and held a conference on what they had observed. The speaker of the morning skillfully brought out the points to be noted. The program of the day was here interrupted for a luncheon and social hour. The lunch was served free to all in attendance and was so planned that the small tots as well as the adults

were well provided for and all enjoyed the social hour.

Luncheon over, the conference was ready for more instruction. While the children were divided up into groups again for a story hour, their elders listened to a very able talk on *The Psychology of Story-telling*. Then the children again changed leaders and romped through a play hour in the gymnasium. While they were thus engaged the final address of the day was given on *The Little Child and His Religion*. With rare insight and helpfulness this speaker presented the religion of the little child and then led the summing-up conference. Glittering generalities gave way to the problems of Boston Harbor.

The results were most gratifying. Each child went home with the memory of a gloriously full and happy day. Each mother left the conference with new ideas or mind refreshed on the subjects of child psychology and religious education. Each teacher carried away a fund of inspiration. Church interest and attendance was stimulated. The church school acquired a new dignity. Army neighbors met on the basis of a common Christianity and a commonality of interest in the religious education of their children.

The question that presents itself is, "Why did we not do it before?" and "Why do not we, of the army and of the other small communities, do it oftener?"

CHURCH SCHOOL CONFERENCE COAST DEFENSES OF BOSTON

Program

10:15 a.m.	Gymnasium.	Invocation.....Chaplain
		Welcome.....Commander of Coast Defenses of Boston
		Address..... <i>The Child's Right to Religious Nurture</i>
10:45 a.m.	Demonstration of Class Methods by Representatives of the School of Religious Education, Boston University	
11:45 a.m.	Gymnasium—Conference of Parents and Teachers	
12:15 p.m.	Gymnasium—Luncheon	
1:15 p.m.	Story Hour—Beginners, Library; Primary, Room "A"; Juniors, Balcony.	
2:40 p.m.	Gymnasium (Children will remain with Story and Play Leaders). Address— <i>The Little Child and His Religion</i>	
3:25 p.m.	Gymnasium—Conference of Parents and Teachers	



Two Classes in Session Separated by Open Screens

IT is almost an axiom that, if there is to be effective religious education in our church schools, suitable equipment must be provided. We cannot expect our children to be orderly and neat, or quiet and attentive, unless the room in which they meet and the equipment which they use are arranged in a manner conducive to the maintenance of a proper atmosphere in the school. It makes very little difference how expensive or inexpensive the equipment may be, confusion and lack of good discipline will reign unless some one makes it his special business to see to the careful arrangement of chairs, tables and class equipment, and the thousand and one details that go to make up the environment in which pupils and teachers are to meet. One cannot leave it to the best of sextons. Every school should have an equipment superintendent who will keep things in repair and in order. The improvement in discipline, attention, and atmosphere of reverence will be surprising. The idea is based on sound psychological principle and blessed is the school that can determine its own equipment and the manner in which it shall be arranged!

One particular problem of equipment with which a great many schools have trouble is the separation of classes for the lesson period. That it is necessary to separate the classes may be borne out by the testimony of many teachers who know the difficulties of trying to teach a group of lively children next to other groups of lively children. The teacher too must be careful not to interfere with the other classes by raising her voice

over a certain pitch. In spite of such precautions, if anything unusual or especially attractive is being done in one class, other classes naturally become more interested in that than in what their own class is doing. A short time ago, I observed a number of junior boys all endeavoring to get a seat beside their teacher. She tried to utilize the disturbance by awarding the seat by merit and prepared questions for the boys to answer in competition for the honor. The contest waxed hot and the outcome was awaited with keen interest that was not altogether quiet. Every other class in the room soon became aware of this unusual activity, and the teacher tried in vain to retain the attention. It was really

Separating the Classes

By
Edwin R. Carter

nobody's fault except those who had planned out the method of arranging the classes without satisfactory separation.

There are a number of contrivances used today which are more or less satisfactory. Some schools use curtains to separate the classes. These curtains are strung on brass rods or iron rods and completely enclose the class during the lesson period. As a rule they are not effective enough. Boys sometimes lean back and when the teacher is not looking, send a well-aimed blow at the little hilly place that may chance to appear on the curtain with more or less interesting results. Voices can be heard very distinctly through the curtains. Whether the curtains are opened or closed, they are not very attractive and many an architect ob-



Showing the Side Wall of the Chapel with Screens Open

jects to their installation in a new building because of their unsightliness.

Another method in common use is that of having permanently built in glass or wooden partitions. This is one of the best methods but rather uneconomical in that the space enclosed by the partitions cannot readily be adapted for other uses, a fact every busy church must take into consideration as it plans for a variety of meetings.

Then there are the noisy roll screens which take all one's strength to pull into place when they don't stick fast and defy movement. Folding doors are also used and are among the best means of class separation if they can be effectually concealed from view when not in use.

The following principles are suggested as essential in determining what this important piece of equipment shall be:

1. The separation must be complete so that the members of one class cannot interfere with another.

2. Sounds of voices or of activity proceeding from one classroom must be done away with or else muffled so as to be indistinct and non-diverting.

3. The equipment must be attractive and should harmonize with the architecture of the room.

4. It must be adaptable to the extent that it will be completely out of the way when the room is used for assembly purposes.

One solution of the problem which seems to answer all these requirements is the folding box-screen depicted in connection with this article. Four large panels, each 5' 6" x 2' 7/8" and two half-width panels, that is, one foot wide, are hinged



The Room, Shown Opposite, with Screens Folded

together to form a folding screen which folds up into a box 5' 8" x 2' 4" x 8". This box or cabinet is made with the same architectural design on its face as is used elsewhere in the decoration of the room and is so arranged as to support the screens in an upright position when they are open and completely encase them when folded. A hook fastens them to the wall when the room is to be used for assembly purposes. The accompanying photographs illustrate the uses of the screens. One shows two classes in session separated by the open screens. Another shows the identical corner with the screens pushed back and the chairs arranged for

a young people's meeting. The other two pictures show the side wall of the chapel with the screens open and closed respectively. Note the small knobs on the lower edge of the screens which facilitate the movement of the screens and also the small hook which locks the cabinets to the wall. The material used in these screens may be any hard wood in keeping with the decoration of the room, and the paneling is of thinner wood covered with an attractive burlap or broadcloth.

The folding screens may be adapted to a variety of uses. Fairs and bazaars find the screens useful to divide off sections to be used as booths in which the various household, fancy, etc., tables may be set up. Missionary and church-school exhibits can be set up very readily within the enclosures, and by using the small metal clothes pin hooks which come for this purpose, pictures may be hung on the burlap panels without harming the material.

Exhibits of handwork also may be mounted and shown in this way, which is a better and more effective method than having the material placed on tables and handled by a number of people. The uses to which the screens may be put are numerous and the money spent for such an equipment will be a good investment.

The screens in the photographs were built by the architects who designed the building and they patented their idea. Further information may be obtained by consulting the writer, care of THE CHURCH SCHOOL.



The Side Wall of the Chapel with Screens Closed

The Regular Services of the Church as a Factor in Religious Education

By Harry Pressfield

IT is the relation of the adult to every aspect of religious education that gives a justification for the ministry to the adult in our churches. When the statement is made that the regular services of the church should be used for the religious education of the adult it is but another way of saying that the ministry of the church should be dominantly a teaching ministry. There may well be definite activities of the church such as the adult Bible class, the teacher training class, etc., but if the work of adult religious education is confined to these subdivisions of the church's life, it will result in too partial an application of the teaching function of the church. A large percentage of adults do not attend these classes. There are young men and women who ought to be in special classes but are not. But these persons do attend the regular church services. To them the church owes the obligation of instruction.

An Organization with a Teaching Motive

It must be admitted that there will not result a great change by turning our churches into embryo theological seminaries and our sermons into doctrinal and historical lectures. There is a good word of counsel given by Dr. Cope in this connection. "But some one says the sermon is the means for the impartation of ideas. That is precisely the trouble with many sermons; at least there are two kinds of sermons that miss fire—those that are not troubled with ideas and those that are nothing but ideas. We have been insisting that the sermon teaches only as it does much more than impart knowledge."¹ What one must plead for is an organization of the preaching task of the year with a large teaching motive, to include definite and consecutive treatment of Christian doctrine, history, etc.

This means a lessened emphasis upon the loosely constructed topical sermon. Considered by itself there is nothing about the topical sermon to prevent it from having a large element of instruction. The danger lies in the fact that in a survey of a year's work one finds that reliance on the topical methods results in a hit-and-miss arrangement of pulpit subjects treated. The preacher owes it to his congregation to give them the best possible foundation for their religious thinking and the topical method does not lend itself readily to that purpose.

Why not preach a series of sermons which will give a newer and larger interpretation of the Holy Spirit? Or a course on the enlarging conception of God should

meet with an appreciative response. We have such an attempt in Dr. Swain's book, *What and Where is God*. In addition to the inspirational element and the application to the daily needs of life, the preacher should carefully strive to send his hearers away with a definite knowledge of some of the great Christian doctrines.

The evening hours offer a splendid opportunity. Why not resolve that the congregation shall be made familiar with half a dozen characters of Christian history each year? It may be necessary to devote more than one evening to the consideration of a great man's work. An incident that took place when I was in charge of a Y. M. C. A. hut in the recent war is an illustration of what may be done in this way. A certain minister from a neighboring city was scheduled to preach to the soldiers on Sunday evening. He announced as his subject "Robert Moffatt." Some of us feared that the meeting would prove a failure. Few of the men had ever heard of Robert Moffatt. But the speaker knew the thrilling story of Moffatt and told it well. There was the most intense interest throughout. For the first time in their lives most of these men were made familiar with one of the great missionary heroes of the race. At the conclusion of the address, the speaker made an appeal for Christian living which, in view of what had preceded, was singularly effective.

Now that the moving picture machine and the stereopticon have become such valuable auxiliaries of church work, our congregations may more easily become familiar with the world-wide Christian program. A series of sermons on some phase of missionary activity should be a part of every year's work.

The midweek service may be given over largely to Bible study. The arrangement of the program of this service is a serious question in many churches. We can do it no harm and may do it a great deal of good, by converting it into a study group. A series of evenings might be devoted to a study of the parables of Jesus with their present day application. Three months might be spent in serious study of the Book of Romans. It ought also to be possible to allow time for the prayer emphasis and for personal expression. We need to approach the prayer meeting with the conviction that it presents a unique opportunity as a teaching agency of the church and should be so used.

It ought to be said that our congregations should be made familiar with the notable religious books as they are pub-

lished. If books are made available in the local church for sale or borrowing it will aid greatly in this work of religious education.

The movement for better adult education in the church is a part of a larger movement for adult education now in many fields. The surprising development of correspondence instruction by colleges and universities shows a significant trend. The church cannot go along in a blind way and assume there is no interest in a thorough educational program.

A Teaching Church

It is noteworthy that the recent cults which are recruited mainly from the adult membership of the Protestant churches are teaching bodies. In some cases their adherents are required to conform to a systematic study program. Much strength will be brought to our churches by the use of a thorough teaching program for adults covering the great doctrines and truths which are the foundation of Christianity.

It is to be hoped that a fervent evangelistic emphasis may never be lost from our Protestant church life, but it must be confessed that the teaching emphasis has had to be subordinated many times to the mechanics of the revival. We have very properly busied ourselves with bringing in new members, but when we had their names recorded on the church roll we felt that the major achievement was accomplished. There is no reason why a converting church should not be dominantly a teaching church.

If the church is to measure up to her task of teaching in the light of the present situation she must demand the best trained leadership that it is possible to secure. The continually rising level of education in itself demands that the ministry should meet a high standard. If the minister is to be the teacher of his people—a teacher in the highest and best sense—he must organize his work with the thought ever in mind that the whole round of church worship and activity entrusted to his leadership is a teaching medium. In no case must it be assumed that the work of teaching is mainly that of a certain fractional part of the church life such as the church school.

The command given to the disciples of Jesus is still, "Go teach." The obligation is upon the preacher that the great things of God and Christ which undergird his message shall be so carefully and thoughtfully presented that the people entrusted to his care shall know something of the treasures that are their heritage and shall be stimulated by their own endeavor to dig for the treasure and seek for the pearl.

¹ *Religious Education in the Church*, Henry F. Cope.

At Ninety

By Edwin W. Rice

IT is an interesting thing that many of the greatest characters of history have retained their youth to what in other lives 'would have' been extreme old age. John Wesley had not lost his eloquence or his effectiveness at eighty-eight. Michelangelo painted, at eighty, the greatest single picture that was ever painted since the world began. He made the sky and sunshine glorious with his brush, at eighty-three. George Bancroft was writing deathless history after eighty. Thomas Jefferson, Herbert Spencer, Talleyrand, and Voltaire were giving out great ideas at eighty. Tennyson wrote his greatest poem, *Crossing the Bar*, at eighty-three. Gladstone made his greatest campaign at eighty, and was the master of Great Britain at eighty-three.

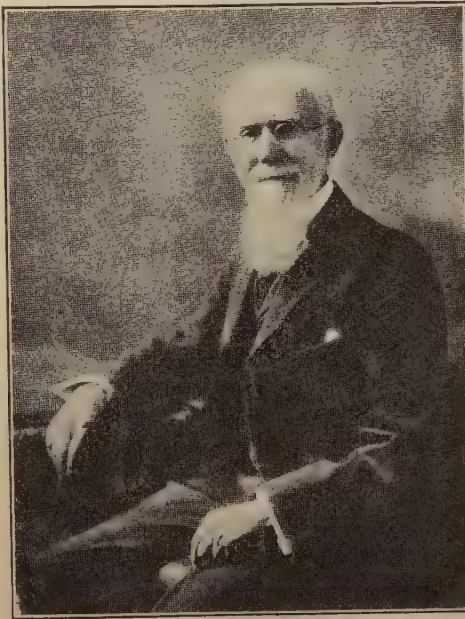
American Sunday-school circles are rich in the possession of several men of advanced years who are still actively engaged in this important field of service; dean among them is the Reverend Edwin W. Rice, D.D. of the American Sunday School Union, who this year celebrated his ninetieth birthday. We are permitted to print herewith a meditation by Dr. Rice.—The Editors.

IS it possible for a person to pass the ninetieth milestone in life's journey without becoming quite fossilized in body or mind? Some seem to think not. They look at such a one as a great curiosity, much as they would gaze at a giraffe in a show, or an Egyptian mummy in a museum. But why should they do so? Nature renews youth when her laws are respected.

The first question asked me lately is: "What is the secret of long life and vigor?" There is no secret that I know; it is an "open shop" to any able and willing to pay the price. The price may seem high as the world counts cost. It may require self-mastery, self-denial, the giving of one's self for others without returns. Surely it means to live the simple life; just eating and drinking to live; not living to enjoy big dinners, late suppers, stimulating drinks, and stupefying narcotics. It will mean faithful work without fret, fuss, or worry. For "What is written in the law? how readest thou?" "Six days shalt thou labor," full days, then a rest, a Sabbath. That law cannot safely be reversed or ignored—rest, idle or loaf six days in a week and work one day or less. Life and vigor depend upon proper exercise of body and mind. How dull we are to perceive that God has a plan for every life! And how very slow to follow his plan rather than our own when we do see it!

Again, one of the great aids to a man's life and vigor is a loving, wise, gracious companion, making a new Eden of the home. Then home is a safe refuge where he forgets the sneers and buffetings of the world in her smiles of welcome; where he divides his losses and sorrows and doubles his successes and joys; recounts his victories and defeats, to be inspired with fresh hope and courage for the duties and difficulties of the morrow. A good wife is heaven's great gift.

Moreover, do not waste vitality in mourning long over past mistakes and blunders.



Rev. Edwin W. Rice, D.D.

Leave the things that are behind; forget the past.

"Live, while you live," the sacred preacher cries, "and give to God each moment as it flies."

Learn to turn your mistake into a stepping-stone for future victory. Relax the tense nerve by seeing the humor and funny phases even in life's struggles and defeats. Remember that doubt breeds debility and defeat; belief is a precursor of victory. "All things are possible to him that believeth," Mark 9:23.

Recall the great promise in the redemptive psalm: "He that dwelleth in the secret place of the Most High . . . with long life will I satisfy him."

The second leading question asked me is this: "Is the chance for a young man as good now as when you were a boy?" Aye, and vastly better. The world's industries have greatly multiplied to meet the world's

needs, and have grown to mammoth proportions. The wonders of discovery and the miracles of invention of the past ninety years have been more marvelous than for nine hundred preceding years, yet are but the vanguards of far more marvelous inventions of the near future. The accumulation of knowledge gives immensely increased power to the young man of today. The rapid increase of conveniences and comforts of life calls for a corresponding increase in new productions. The multiplied occupations that have been created and the manifold avenues to useful vocations, which seem quite bewildering to the aged, are open opportunities to the young man of this new and busy age.

The achievements of science in the past generations simply whet the desire of man for many more marvelous masteries of the forces of nature waiting to be utilized for his needs and comforts. We just begin to realize how little we know and what an infinitesimal amount of the marvelous powers of nature lying all about us have as yet been turned to the service of mankind.

Then, overwhelming as the problems of reconstruction seem just now in the economic, the political, and the educational fields of the whole world, they are immensely overtopped by the yet greater problems in the ethical and spiritual needs of humanity. Indeed, no stable reconstruction can be made from the industrial and governmental chaos now prevailing unless it be founded upon broader and better ethical and spiritual principles than have been practiced in the past. There never were so many or such magnificent opportunities in any age as confront the young man of today. Who will qualify now for the task?

Our times are in his hand
Who saith: "A whole I planned,
Youth shows but half;
Trust God, see all, nor be afraid."

Getting Out of a Rut

By Charles C. Keith

This is a story of how one school made itself over. Other schools may not follow these suggestions in detail. Indeed in few schools would it be wise to attempt such a decided change at one time. The important thing to remember, however, is that some one had (1) a vision of the need, and (2) the courage to begin to make things better. One step at a time is the way the race is run.—*The Editors.*

IMMANUEL CHURCH lifted itself for a moment out of the mire of budgets and pledges about a year ago, and gazed in somewhat startled awe upon many fields white unto the harvest. Since the new building had weighed us down with a heavy mortgage, work for the kingdom of God had consisted largely in devising a bewildering number of ways and means of paying the interest and reducing the principle.

It was at this juncture that somebody resolved that the department of religious education of Immanuel Church should be lifted if possible out of the rut. Obviously the first thing to do was to determine precisely what was to be the aim of the new church school. Briefly it was felt that the function of such a school should be to develop Christian character. This would be done through a study of the Bible, Christian history and biography, through a carefully planned program of worship and through actual participation in various forms of service.

The lesson system selected as a basis upon which to build was the International graded system. It was felt that with careful attention to details we could begin these lessons in all departments at one time. Therefore, it was early announced that a formal graduation would be held, with diplomas awarded to graduates from one department to another. These diplomas were to be granted only where the classroom work had been satisfactory and an examination had been passed which included the following items:

- Junior Department:
1. Tell two out of three of following stories; give place in Bible where each is found:
Good Samaritan.
Daniel and the Lions.
David and Goliath.
 2. Tell the general story of the Old Testament.
 3. Give an outline of the Life of Christ.

Junior High Department:

1. Write a paper of at least two hundred and fifty words on Life of Christ.
2. Name the books of the New Testament in order.
3. Outline of the Life of Paul.
4. Name the leading disciples and their characteristics.
5. General outline of the Old Testament.
6. Story of: Pentecost, Transfiguration, Cæsarea Philippi, Gethsemane, Stephen.

These requirements were given to the teachers at the beginning of the year with instructions to discuss them at their convenience during the term. The final examination would be based upon the subject matter included in them.

The second thing to do was quite evidently to take a comprehensive survey of the child life of the parish. A card was devised, and the survey carried through, revealing the fact that there were some six hundred Protestant children, of which number not more than one hundred were registered as attendants at the "down-town" churches. Here we had brought to our attention an extensive new field for our work. It is obvious that the reorganization of the church school could not have succeeded without the faithful labor of a large number of men and women who had caught the vision of the supreme need.

The Transition

The preliminary work completed, including a corps of forty teachers in regular attendance at a teacher-training class, the day was set for the transition from the old Sunday school to the new church school. Every department had a separate room, the teachers were at their tables, and the children were assigned according to their grade at public school. The change was effected in about half an hour. There was a suppressed excitement on the part of the children, and an eagerness to adjust themselves to the new order as quickly and as smoothly as possible. The weeks following hummed with an unwonted activity in the church school and witnessed an enthusiasm that left nothing to be desired. Committee meetings were held with almost humorous frequency, and in an incredibly short time the roll of the school increased from something over a hundred to between four and five hundred.

To arrange for cooperation between the church school and the home was the next endeavor. To persuade the parents that the church school was as vital as day school; that building character was quite as important as training the intellect seemed an essential need.

A series of departmental parent-teacher-pupil socials was arranged. On the Junior Department afternoon a miniature church-school session was held, exactly as conducted every Sunday noon. The parents

were assembled in the center of the room, with class tables bordering them on three sides. Dismissed to their classes, the children went through a regular lesson period, cut to ten minutes. The parents "visited" the various classes at their pleasure. Then followed a "get-acquainted" period, in which the teachers were presented to the parents by the children. Then all enjoyed a social hour.

The Junior High Department planned a similar event with the additional attraction of a drama written and produced by the boys and teacher of a high-school class. The scene portrayed the home of one of the boys just after supper. At eight o'clock there was to be a championship basketball game at the church, and the class was to meet at this home and go in a body. Arriving early, the boys fell to discussing the new church school, and their opinions were frank, critical and stimulating. Various boyish pranks not written in the lines, scarcely to be read between the lines, were introduced, a spirit of wholesome fun prevailed, and the social had accomplished its purpose.

Can It Be Done?

With the passing of the months came the approaching period of examination. In some ways this was the hardest period of the entire experiment, due chiefly to a somewhat pronounced feeling of "it can't be done" on the part of pupils, teachers, advisers and onlookers in general. A number of the more talkative girls decided the whole thing was "too much like regular school" and were loud in their declaration that they "weren't going to take the old exam's anyway." Their influence was absolutely nil, so far as gathering a following was concerned. Of all who were expected to take the examinations only three or four girls and two or three boys failed to appear. On the whole, the attitude of the children and young people was one of entire willingness and eager anxiety. The parents cooperated wholeheartedly.

The following questions were drawn up for the Junior High Department:

(Answer five out of seven questions.)

1. Name the books of the New Testament in order.
2. Give the life of Paul up to and including the Damascus road experience.
3. On which journey did Paul go to Corinth, what did he do there and how long did he stay?

4. Describe the founding of the Christian Church at Philippi.

5. Describe the characteristics of Paul and Peter; compare the two men; which do you think was the greater, and why?

6. Give an outline of the Old Testament from the time of Moses to the rebuilding of the Temple at Jerusalem in 521 B. C.

7. Give the story of (any three) Pentecost, Transfiguration, Cæsarea Philippi, Gethsemane, Stephen.

On the Sunday of the examination the candidates for graduation assembled in the church-school assembly room. Every one not specifically concerned with the examination was out of the building, and absolute quiet was insisted upon. There was no surveillance, and the pupils were put upon their honor not to cheat in any way. The time allowed was one hour and a half. The results were entirely satisfactory, and quite as expected. The examination was treated by every one with all the seriousness and dignity that could be desired. There were plenty of mediocre answers, to be sure, but there were some of surpassing excellence. And after all, is that not the outcome of every examination from the grade schools to the university and professional schools?

Perhaps the typical answers to the Junior High questions will be of interest:

Question 2. Paul was born 3 A. D. in Tarsus. His father gave him the name of Saul, after the chief of the tribe to which he belonged. His father was a Roman citizen. Up to the age of ten he studied at home with his mother. At the age of twelve he went to Jerusalem to study for ten years; he worked at his trade, tent making, and preached in the synagogues. Paul had the privilege which not many boys had of saying, "I am a Roman citizen." He was in the crowd that stoned Stephen. He had been trying to kill Christianity. Now, on his journey to Damascus he heard a voice saying, "Saul, Saul, why persecutest thou me?" He heard the voice again, and from this time on his life was completely changed. He began now to come in contact with God and Jesus. He did all he could to help Christianity.

Question 3. Paul went to Corinth on his second missionary journey. He stayed there one and one-half years. Paul left behind him a well organized church.

Question 6.

1. People of Israel migrate to Promised Land.

(a) Leaders: Moses and Joshua.

2. Three hundred years of warfare while conquering Palestine.

(a) Leaders: David, Saul and Solomon.

3. The turning aside from God.

4. Beginning of Prophecy.

(a) Elijah.

5. Destruction of Northern Kingdom.

(a) By Assyria.

6. Southern Kingdom taken into captivity.

7. Destruction of temple, 558.

8. Building of new temple.

Question on Gethsemane.

These were bitter hours for Jesus. It came just before the cross. Jesus took Peter, James and John with him to the garden of Gethsemane while he prayed. He went away three times, leaving the disciples alone. Every time he came to them he found them asleep. He said unto them, "Could ye not watch but one hour with me?" His prayer in the garden was, "Father, if it be thy will let this cup pass from me." He always ended his prayer with, "Let it be thy will, not mine."

The examination over, and the marks re-

corded on the permanent record cards, attention was turned to the graduation. This took place at the hour of the regular evening service the following Sunday before an audience that taxed the seating capacity of the church. All the graduates were seated on the platform and in the choir loft. The exercises were conducted entirely by the pupils, the only adult participating was the pastor, delivering a brief baccalaureate address. Valedictory and salutatorian addresses were given by ranking members of the class. Thus ended the first phase of an experiment that has yet to be carried through to a much needed and long hoped for perfection of detail.

The Teacher's Preparation

By Agnes Noyes Wiltberger

PREPARATION for the teaching of any lesson should cover three distinct lines of approach: Background, teaching material, pupils. No one, nor yet two, of these lines will insure success while there is a whole sector uncovered.

A wise man said he never dared to teach up to the limits of his knowledge for fear of falling overboard. That danger threatens one who stands before a class with no background for the lesson story. Nationality of the characters, manners and customs belonging to the time in which they lived, geography of the region, racial peculiarities, traditions and customs and superstitions, all these are included in what we may call the background of the lesson.

Not that you will impart all this information if you are teaching little children; but it is necessary to give you a correct idea of the importance and the meaning of incidents in the story. You will feel safe in your preparation, and the story itself will make richer teaching material.

The same background will probably cover a series of lessons. Only occasionally is a lesson quite separated in time and place and people from the lessons before and after. This preparation you may gain from commentary, Bible dictionary, biography, history, historical museum, etc. An evening spent acquiring background knowledge for a series of lessons is time well spent.

Given background knowledge, the lesson material falls into its proper perspective. It does not stand isolated and alone, but has its place in the story as a whole; it is one chapter, with another coming next Sunday, like a serial story. Its actors are old friends. You see them in a setting of racial and tribal customs and traditions, as if you had visited them in their home and knew the family.

Yet it is the lesson for the day that you are to teach. What is its story? Its inner

meaning? What eternal truth does it teach? What laws of God are at work bringing reward or punishment? For that, more than the story, is the lesson. You will teach the story of Jonah as a story, but you will miss the lesson unless you show also that people have a sorry time disobeying God.

At this point in your preparation you need to take account of the third factor, your pupils. You know the characteristics, the normal mental development and the natural interests of the age you are teaching. Yet each child departs in some measure from the standard for his age. Old for his years; backward; not still a minute; lethargic; sly and tricky; tender-hearted; callous; emotional; mischievous; prim—these words describe individual children, not a class nor an age. Do you know your pupils so that each one stands out from the rest, with the characteristics of his age, and still other characteristics belonging to himself alone?

Unless you thus know your pupils, your preparation for teaching is incomplete. Your teaching method, your way of going about the lesson presentation, will be planned to win and hold the attention of individuals. What phase of the lesson will catch and hold the interest of Tony, the irrepressible? How can the truth of the lesson be impressed upon Opal, who needs it? What activities of the week will give John and Eldon, in their farm home, an opportunity to work out the truth you wish to impress? What children especially need what this lesson has to teach? How can you bring it home to them individually without being too personal?

This threefold preparation, background, lesson material for the day, individual pupils and their needs, will not only help you to be a good teacher, but will make teaching a delight. A successful teacher who loves her work, is not that an ideal worth striving for?

The Project of Recreation¹

By Herbert W. Blashfield

THERE was a time when young people looked to their home and their church for the source of their happy hours. The social affairs were planned for and carried through by the boys and girls themselves, with some assistance from parents and friends. We do not find this true today to any extent. The young people have ceased to depend upon the home and the church; and the home has, in many cases, become only a place in which to eat and sleep and meet the rest of the family. There is a constant drifting away of young people from the home, from the school, and from the church. The tendency is for the boys and girls to congregate together in public places of amusement during idle hours, and develop a set of ideals and habits which are often not in keeping with the desires of their parents or of church-school leaders. It is the use which boys and girls make of their idle hours that has much to do with the outcome of their lives. During the idle hours the bars of restraint are down and emotions desire free expression. While busy at work they are ruled by the influence of their elders, but with the stroke of the bell or with the finishing of their work they fling aside all restraint and take their affairs into their own hands. On to the streets they go, into the ice-cream parlors, billiard rooms, movie houses, or dance halls. As they go they very often forget the rules by which they have been living at home or at school; in fact they often desire to forget them. The result of such feelings is that each one does as do the rest. It is a game of "follow the leader." If some want to dance, the tendency will be for all to desire to dance; if the movie is the chief attraction for some, they will likely all decide to go to the movie; if some find enjoyment in some game of chance, it will not be long before many will be found gambling. The fact that at about sixteen years of age is the time when boys and girls commit the majority of crimes is due to this desire for a good time expressing itself constantly without wise adult supervision. Young people of high-school age are not sufficiently old to be left entirely alone under their own supervision for their recreation. They are too venturesome, inexperienced, and ready to follow one of their own numbers.

Commercialized and Other Forms of Amusement

We are dealing with youth when it is full of life, when it desires excitement, thrills, and adventure. With these desires present, and with a great many leisure hours each day, the average youth comes into contact

with either the great network of commercialized amusements, many of which are harmful, or he receives only the influence of recreation provided by friends and neighbors who are not always capable of providing the right kind of amusement. In a majority of cases, the church fails to provide for idle hours, and the average youth does not expect his training in the school of the church to include the use of his idle hours in recreation. It is no wonder that eighty per cent of those who are not won to the church now are lost forever. It is no wonder that sixty per cent of criminals are about sixteen years of age. Many of the crimes of boys and girls of this age were started by chance remarks in some place of recreation as a pool room; by some tragic picture at the movies; or some other places of amusement where there was no Christian influence.

The Church at Play

It must be the duty of the church to provide recreation for the boys and girls of high-school age which will be sufficient, clean, and beneficial. Our program of amusement should be centered in the students' interest; in their social desires. It must be equal in every way with the rest of the program of training as study, service and worship. This means that there must be set apart a group of people in every church who will give their best thought and wisdom to play, and especially as it relates to the boys and girls in the teens. These people should read and study the best material available upon recreation and learn how to promote a program which will be beneficial and which will care for the idle hours. The aim must not be to use recreation as a means of feeding the school with new boys and girls, but to provide for the recreational needs of the pupils now in the school in a more adequate way. Every church-school group or class is in training for Christian responsibilities of life by means of a varied program of projects, all based upon a normal and happy life. The project of play enters into our work because of its naturalness in all of life and because of its power in helping us to live right. For our students to learn to play well is to learn to live well together, socially, cooperatively, and comfortably.

Team games are especially useful for developing loyalty and cooperation, but as a rule we must plan for those games which take in a larger number of players. Every one needs the experiences of play, and

when the teams use all the time, the spectators are in much the same class as those who attend a good movie; they are not receiving any benefits of spontaneous activity. If team games can be arranged so that at some time during the evening all will have an opportunity to take part, those in charge so arrange the sports. The larger group games provide for a greater spirit of fellowship and give less chance for friction and disappointment. All are interested in the goal and each one has a chance to help to attain it. Sympathy develops and holds all in a common bond. This is beneficial and is just what we wish to happen in the lives of our students. As they take their places in society they will have to learn to pull together, and to unite in a common bond of sympathetic understanding for the good of community activities. We need to guard against making lone stars either in our program of recreation or in our community social life. To sit upon the side-lines while these stars glimmer and gleam either in the game or in community society, takes the soul out of both recreation and democracy. The spirit of the game of baseball or of politics should be each for all and all for each. Religious education must see that in its recreation the whole group is considered, that the individual is lost for the good of the group, that there are no stars, but that all are stars to some degree.

The Nature of Projects in Recreation

Our students enjoy recreation in which there is the element of contest, such as baseball, football, basketball, hockey, tennis, and bowling. Such games are adapted to the peculiar physical and mental needs of this time. They involve great physical activity and furnish relief for the high blood pressure and escape from morbid tendencies of this age. Transitional games are generally enjoyed such as Cross Tag, Hare and Hound, Prisoner's Base, and Racing Games. Games which involve mental powers are often suggested by our students as History Games; Proverbs, Animal, Vegetable, or Mineral; Checkers, Chess, and Authors. While there should be many occasions when each sex should meet for its recreation by itself, there is need for both boys and girls learning to play together under wise and careful supervision. Most of the young people also prefer that the hours of recreation be so arranged that they will include both sexes. Our program may include social events at the church for the entire group or department, class parties either at the church or in the homes, occasional hikes and picnics, and a yearly banquet. Clubs centering in special activities, such as Kodak Clubs, Drama-

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tic Clubs, Bird Clubs, or Poster Clubs, Tennis Clubs and Baseball Clubs, appeal to a large number of students. While a gymnasium is very much enjoyed by our students it is not essential. Our program may also feature such organizations as Boy Scouts, Girl Scouts, Girl Reserves, and Camp Fires.

The department socials should be held each month and upon a fixed night, so that all other engagements may be made upon other evenings. Friday night is the best evening of the week because of school studies having ended by that time. Teachers should be present to assist the students and to give character and beauty to the affairs. It is well for each social to have a name, as "Washington Social," or "Progressive Game Party," as such names help to advertise the events and will create interest. The room in which the socials are held should be attractively decorated with crepe paper, flowers, pictures and with special decorations such as are manufactured by the Dennison Company. It is always well to plan socials about six months in advance so that posters can be gotten out which will advertise the whole series of coming events. This creates interest and much anticipation. When the committees are appointed for these socials in advance, it gives ample opportunity for sufficient planning. Many church socials are very flat when compared to other affairs to which young people go, because there was not sufficient time given to the preparation.

Class parties are always welcome, and are especially valuable when held in the homes of the members. The home can be decorated easier than can the church and can be made much more attractive. It is splendid for the students to become acquainted with the fathers and mothers, and in making plans for a home party leaders should be careful to see that the parents remain home to receive the guests and, for at least during a part of the evening, enter into the games. It is also beneficial for the parents to become acquainted with the associates and friends of the children of the home. The teacher should of course be included in all home functions. Sometimes it is well to have two classes plan together, one of boys and one of girls. In these days when there is such a pull away from the home, and so many opportunities open for boys and girls to mingle together elsewhere, it is well for us to do all we can to provide wholesome and beneficial amusement in our homes where both sexes may mingle together. Some classes meet each week, but generally once each month will be sufficient, especially if there are also department socials. Most homes are willing to open their doors for such occasions, and if the young people plan and execute their own program there will be very little work for the parents to look after.

Hikes are popular with many groups, and may be planned for almost any month

of the year. There is always much fun in taking a trip to some distant place, and the teen-age boys and girls always enjoy the exercise attached to the hike. During the summer months hikes can be so planned that one will occur every month. The autumn and winter seasons will give opportunity for less frequent hikes, and of an entirely different nature, as the winter sports are so unlike those of the summer season. In the warm months there will be hikes to lakes, rivers, and mountains, with swimming, boating, and sight-seeing. In the winter there will be skating, sleigh rides, and pathfinding. If the department organization plans for the hikes, each trip

to make the banquet the finest event of the year should be carried out. The banquet room should be tastily decorated with department colors, flowers and mottoes. The program should contain both humor and helpful talks. It is always a mistake to devote the most important evening of the year simply to amusement. There must be plenty of fun, of course, but we want the boys and girls to take home with them some thoughts which will help them to become better men and women.

Clubs featuring dramatics, kodaks, tennis, baseball, etc., naturally appeal to only a few of the whole department. But since these few find their chief joy in sports of



At the End of the Hike

should be under the direction of one of the teachers or officers of the department. It is best not to have more than about twenty on each trip, as a greater number is apt to break up into small groups and it is our desire to keep a unity in each hike which will cultivate friendship and companionship among the entire number. Saturday afternoon has been found suitable for hikes, and from three to ten o'clock makes about the best division of time to use. Each student should take his own lunch and sufficient carfare for expenses, if trolley or train has to be resorted to for a part of the trip.

Banquets are always looked forward to with much anticipation by our boys and girls. The beauty, social life, and an opportunity to wear pretty dresses appeals to the girls, while the boys like the food, the fun of eating with the girls, and the excitement caused by the yells and songs. The banquet should be an annual affair and should be placed upon the department calendar early in the year. The expense may be borne by the department and taken from its department funds, or it may be cared for by the sale of tickets to those who desire to attend. The former way is much to be preferred, as there may be some who are not able to stand the expense of the price of a ticket. This objection to the latter plan can be overcome, however, by having several adults purchase tickets which will not be used unless they are given to those who cannot afford to purchase them. Everything that can be done

this kind, it is well to have the church school provide for these interests in some way. Clubs formed within the department by a few of the members of several classes should be open to all the members of the department. We desire to maintain the spirit of pure democracy, and this is not always possible with the formation of cliques. There must be little of secrecy except as it may have to do with some kind of initiation which may be used when members join the clubs. Some groups have not observed such rules, and have grown so autocratic that they will not admit members unless they choose to do so. Such a spirit is undemocratic and certainly un-Christian. The only condition for joining a church club should be a special interest in the particular work of the club. The main business of any club within the church is the same business as that of the whole school, that is, to promote religious education, and this fact must not be forgotten. Each club should have an adult leader to assist with the work and to help the members to interpret religion in terms of the recreation enjoyed by the group. The camera club can help to advertise the work of the school by making photos of school groups with which to decorate class and department rooms. The dramatic club should put on dramas which will stimulate a greater interest in missions and the Bible. Many beautiful scenes may be depicted with very little work. Every church needs a club for this purpose, and just as much fun can be had in staging a play of

this type as one of the more frivolous variety. The poster club can make attractive posters which will advertise the activities of all the groups and departments. The work of this club, under proper supervision, can become a real work of art and add much beauty to the decorations of the school rooms. While a gymnasium is not essential to a recreational program for high-school boys and girls, it is a valuable addition. Unless a gymnasium is under trained leadership, however, it is apt to be worse than no gymnasium. Where there is equipment, it must be used in the right way so that it may result in character and body building. Where there is little in the way of equipment, such games as basketball must be carefully supervised, that the play may be clean and that it does not take up too much time. As has been said, team games are proper in their place, but very often the team monopolizes so much of the time that there is little opportunity for the remainder of the boys and girls. Under careful supervision and direction, the gymnasium may provide for both team and group games. Some schools pay instructors for this work, and by so doing make their gymnasium work count for a great deal.

Working Together Upon Play Projects

The art of amusing ourselves has been almost lost because of the rise of commercialized amusements which tend to kill self-initiative in play. Since society does little to promote its own play life, and since recreation is so needed in our lives, it becomes very important to have the church school give a large place in its curriculum to teaching how to play in a Christian manner. We must study together as leader and students the nature of play and what we desire to get from play, just as we study together worship and service. An extended study of play should be made during the year. Some time may be taken at the opening service, or it may be that those

who are going to lead the group in their recreation can get together as a class and make an intensive study of the subject. The first thing to do is to discover what harmful influences now come from the recreation of the community. Next should be discussed what should constitute a Christian program of recreation. When this is decided upon, the next thing to do is to make up a program which will show what each group should do toward providing adequate recreation. This will lead up to the planning out of the items which our students think they can carry out during the year.

In the planning for department and group socials there will be at least the following items to consider either by a special committee appointed for the purpose or by the group as a whole: time, place, decorations, invitations, refreshments, games, and special features. Committees or individuals should be appointed to look after each item. It is always advisable to have one of the teachers assist each committee in its planning. When working out the games, it should be remembered that games where there is much running, throwing of balls, or other active movements are best used in the open; that such games as Shoe and Sweater Race, Potato Joust, Three Deep, Hand Wrestling, and marching games may be used in a large room at the church; and that such games as Up Jenkins, Pin Tail on Donkey, Mental Contests, Jokes, Charades, and popular songs may be used in the homes. In choosing the games, care must be observed that nothing is chosen which will cause regret or criticism. All that we do is a part of the great school program of religious education. Tests for our social events are somewhat as follows: Are they strengthening and refreshing? Do they leave us mentally and morally more alert? If they do, they have been well planned. As we work out with our group our parties and socials, care must be taken to provide ample opportunity for all to take part. No wall flowers are to be permitted, and we

know from our work with boys and girls of this age that there are apt to be a great many wall flowers unless proper thought is given to the matter beforehand. There should be features in the evening's fun which will appeal to all. A good way to do is to divide up the whole group into small units and hold each unit responsible for one part of the program. One teacher may be assigned to each unit as an advisor, who will assist that unit in its work. Our aim is to make recreation a part of the work of our school, and to do this it cannot be provided by adults or by a part of the students for the entertainment of the rest. All must take part in some way. The following makes a good division of time for the evening: Reception committee meets students at 8 o'clock; music as students are received; games, adapted to place of social; stories by leader or one of students; refreshments; songs, both popular and religious; home at 10:30.

In a similar way we desire our students to learn how to plan the other features which make up their program of recreation. Each must be studied, carefully planned, given out to committees, and carried out by the whole group. Good recreation gets its results just as bad recreation reaps its reward. As we plan together, the students will gradually decide for clean fun in all cases and be glad that there is one place in which it may be obtained. In both the planning of our fun and in its execution the students will enjoy the Christian fellowship and the chance to work and play in cooperation. Especially as they learn to play well together will they learn to value cooperation under stress and when things go wrong. Throughout our program both the leader and the students will learn to appreciate the values and ideals of life as never before, such as fairness, loyalty, honesty, humility, perseverance, and loving service one to the other. It is for such ideals in society that we strive to make our recreation worthy of being called Christian.



Team Games Develop Loyalty and Cooperation

Social Education and the Industrial Order

Overcoming the Sin of a Misplaced Emphasis

ONE of the problems which have been laid at the door of the modern church by the industrial shift is the task of overcoming the sin of a misplaced emphasis in Christian ethics. There is a very general feeling at the present time that our industrial order is influenced, if at all, by ethical virtues which grew up in a past age. It has often been said that Calvinism very early formed a working alliance with capitalism. This statement is both true and false. It is true that the virtues which were encouraged by Puritanism, such virtues as courage, thrift, industry, were exactly the virtues which were needed in the pioneer agricultural period. Puritanism encouraged a great individualism. The agricultural pioneer was compelled to practice individualism. Through such a working alliance, individualistic virtues came to the forefront. But the industrial revolution is modifying the experience of the agricultural pioneer. The new industrial order demands a new set of virtues. It is the business of the church and its agencies to overcome the misplaced emphasis of the past and supply the virtues which are necessary to a new age.

A Revival of Ethical Power

The first obligation of the church is not the revision of a code. A code is an itemized bill of particulars in a program of goodness. We need a revival of the spirit out of which programs originated. Unless we can get back of codes and systems, our path is hopeless. There is a peculiar quality and method in Christian justice. It has never been embodied in any permanent code. The law of right in the Christian community is discovered in the face-to-face relationship. The common counsel in Christianity is the fellowship meal. In face-to-face relationships, men of the Christian faith ought to seek the way of righteousness. Some one has called this the Christian type of "direct action." The president of the National Brotherhood of Blacksmiths not long ago was discussing a threatened railroad strike. He said, "The president of that road is a Christian. I am a Christian. I believe that if I could meet that man face to face we could talk out some of our difficulties and come to an agreement." It seemed to be a Christian confidence in a way of living. Long-distance communications corrupt good manners. The most notable contribution to better race relationships in the South is being made by a group of men who have accepted this philosophy of the face-to-face relationship and have provided the

By Arthur E. Holt

opportunity for representatives for both races to meet at stated times for conference and to seek the ways of peace through reasonable conference.

Social Education in the Church School

It is not going to be sufficient to proclaim this principle from the pulpits. The church must practice it as an educational method. The use of the discussion group as a means of social education has back of it a decade of successful experience. A corporate Christian conscience cannot be handed down from the top. It is not to be had by overhead manipulation. It must be built up, group by group, social situation by social situation. It will be a co-operative product. All will join together in building something which has authority for all. This is the very genius of the discussion group method. The group faces certain very definite social problems. They go to the great laboratory of the Bible to gather laboratory experience in associated living. To this experience is added the experience of each member of the group, and the larger social experience with which they are acquainted. This is analyzed in discussion and out of this comes the formulation of a social decision which in some form should then find social expression. The social service secretaries of the various denominations are trying to extend the discussion group method as widely as possible as a means of social education. They have recently prepared the first in a series of lesson courses to be used by these groups. It is entitled *What is the Christian View of Work and Wealth?* (Published by the Association Press, New York.) Another course is under preparation entitled *The Practice of Citizenship*.

The Extension of the Christian Ethic to the Social Order

The most normal, the most wholesome and the most democratic method for the extension of the Christian ethic to the social order is through the discussion of social questions by the industrial groups which are organizing in our industrial society. More and more these groups are coming to self-consciousness in the social order. It is a day in which the group mind and the group consciousness play a great part in determining the actions of men. Many of the greater vocations have long had their associations and their self-imposed standards of ethics. It is necessary only to mention associations of members of such professions as the following: the legal profession, the medical profession, journalism.

Of recent years there have arisen a number of powerful groups out of the world of industry which are conscious of their importance and are more and more developing standards of conduct. Into these groups Christian men may enter and take their part in determining the standards of the group. Notable among industrial groups of this kind are: Chambers of Commerce, labor unions, Rotary Clubs, Kiwanis Clubs, employment managers groups, industrial engineers groups.

The question as to whether we are to have Christian industrial ethics rests finally in the hands of these men who understand the technique of modern industry. The church has its first opportunity in introducing these men to the Christian way of living. It must so thoroughly convince them that the Christian way of life is the only way of life that they will have the courage and the conviction to carry over Christian principles into their vocational groups.

Labor is a duty which of beasts makes men;
Labor is as necessary to man as love;
Whoso soweth labor reapeth joy,
And guardeth in his heart eternal peace.

When comes the trump of doom,
God will not ask of man,
Whether he hath broken stones or written verse.
Whoso saith, "I have labored," shall be saved,
Whether he hath furrowed his brow with thought,
Or his field with the plow-share.

SAMACZEK.

Selling the Church School Idea

By John R. Scotford

THE church school is not taken seriously by the world at large. From the slighting appraisal spring our problems of irregular attendance, irresponsible teachers, inadequate equipment, and unresponsive homes. The public school succeeds because the home and the community take it seriously. The church school must convince its constituency of its importance before it can attain to a reasonable success. To use the popular phrase, the idea of the church school must be "sold" to the American people.

We have plenty of general promotional agencies already. The International Sunday School Association holds innumerable township, county, state, national, and international conventions. The various denominations send more or less "expert" exhorters among the churches to tell them of the importance of the task and how it ought to be done. These agencies fail at two points: they rely too much upon talk, and they fail to hitch their energies up to the local situations. No real estate agent would try to sell a customer land as a general proposition; rather does he offer a specific house and lot. So does our church-school promotional work need to descend from the clouds of talk to the definite realities of local achievement. There needs to be less talk and more thought. A successful church school is a cooperative venture depending for its success upon the support of the following individuals and groups: the pastor, the superintendent, the teachers, the church, the children, and the home. The great problem before us is to "sell" these individuals and groups the ideal of the modern church school. Let us take up each group and see how it should be dealt with.

The Pastor

Many would assume that the pastor already possessed sufficient understanding and enthusiasm to play his part in promoting the church school successfully. Unfortunately, this is oftentimes not the case. If the pastor be one of the older men in the ministry, he probably has a rather nebulous enthusiasm for the church school with little understanding of its purposes and problems. He regards it as a blessed institution, able to do good to all who come its way, entirely independent of the competence of the teachers or the fitness of the curriculum. His need is instruction in more modern ways. If the pastor is of the modern vintage, he probably has a high ideal of what a church school should be, but with little enthusiasm for the one under his care. The great gap between what he finds and what he desires to have is so great as to induce pessimism. The way to generate his enthusiasm is to allow him to introduce some of his own ideas into the

school. These ideas may or may not help the school, but they will help the pastor to give the school the support which he should. Everybody is enthusiastic about his own ideas. It would be well if more church-school workers realized that the modern pastor has had professional training, where they are mere amateurs, and would therefore give heed to his voice. The pastor who has had religious-educational training should serve as salesmanager of the school, to use the commercial term. Through his pulpit and pastoral work he can do more than any one else to advance its interests through presenting its ideal to others. His support can be had by listening to his recommendations.

The Superintendent

The head of the school should be an intelligent enthusiast on its behalf—but that is not always the case. Every superintendent feels the importance of the work in a vague way. He needs to have brought home to him a definite program and a clear notion of his part therein. He needs to be "sold" not the obvious notion that the work is important, but a clear vision of certain definite objectives which are possible of attainment. Such a program will stir up his energies and fire his enthusiasm. The superintendent who is working toward definite ends will not lie down on the job or resign. But in the second place, he should define his own relation to the task. If he tries to do it all by himself he will wear himself out and fail in the bargain. The superintendent is not supposed to attend to all the details from playing Santa Claus at Christmas to making the lemonade at the picnic. His greatest contribution will be his thought and his interest. His task is to look ahead and to plan. The pastor, the teachers, and the church will gladly do the lesser things if he will keep his vision clear for the goal ahead. The way to get and to keep able superintendents is through the development of the idea of the superintendent as a leader of an organization moving toward definite goals. The superintendent is certain to respond to a definite task in a serious and whole-hearted fashion.

The Teachers

The teacher is the crux of the whole situation, for he does the real work of the school. There are two problems here—enlisting the teacher, and getting him to measure up to his work.

The commonest complaint among church-school workers is that teachers are scarce. The greatest weakness of church-school workers is their inability to see the pro-

spective teachers all about them. The number of people who come around and ask for a class is microscopic—and they are usually not suited to teach anyway. Teachers who have failed in other years are not anxious to come back and try again, and that is well. Teaching experience in the old style Sunday school is more of a hindrance than a help in the church school of today. Nor will we find all the teachers we want in the active work of the church. But if we will go out into the community and look about we will find plenty of people of ability who will teach when the matter is properly presented to them. The pastor, if he be studying his constituency and penetrating into his community, is the best person to recruit teachers. Much depends upon the way in which the matter is presented to them. They should not be pictured as doing a favor to any one, but as rendering a real service to the church and community. Instead of being urged to "come and teach," they should be told in detail of a particular class with which they are fitted to cope, and asked to give the class a trial for a few Sundays before making up their minds finally on the matter. It should be impressed upon them that they are free to resign at any time, but that the unpardonable sin is for them to grow weary of well-doing and disappear. We cheapen the school and we impose upon the teacher when we try to hold him to a task which is distasteful or for which he is unfitted. And when teachers are failing and have not the courage to resign, we do them a favor by relieving them of their responsibilities. Teaching should be presented as an interesting task in which success may be had by the use of ordinary intelligence and reasonable application. The aim should be to awaken interest rather than to impose a burden.

But it is wicked to give a teacher a quarter and a class and then abandon him to his fate. The pastor and superintendent may well counsel with him about the individuals in the class and the problems which they present. An effort should be made to suit both teacher and class in the matter of lessons. Instead of handing out some lesson material as if it were the only thing which could be taught in that particular class, it is well to ask teacher and class to look over the material and decide for themselves if they wish to take it up, or would prefer something else. The fullest support possible should be given in the way of materials, equipment, and suggestions. The teachers should be encouraged to make experiments. Such cooperation and consideration impress the teachers with the seriousness of the task and enlist their heartiest cooperation. If the administration takes pains with the teachers, the teachers will take pains with the work.

The Church

Much grumbling is heard concerning the little interest taken by the ordinary church in the ordinary school. Usually the school has no one but itself to blame. Interest depends upon information, and the informed church is always an interested church. The special programs during the year may be used to present the work of the school rather than to show off the children. They also afford a good opportunity to finance needed equipment. If small chairs are desired, put a little child on a big chair in front of the congregation—and the money will shortly be forthcoming. The usual requirement of a report from the school to the church is another opportunity for publicity. The pastor can do much to keep the school before the church. The school which knows what it wants and which is not afraid to ask for it will get all the support which it needs from the ordinary church.

The Children

Fish must be caught before they can be fried, and children must be interested before they can be effectually trained. Many schools wholly destitute of educational ideals have succeeded in interesting the children, while other schools with painfully correct pedagogical methods have scared the children away. Children are not interested in pedagogy as such, and the sight of a pedagogue is apt to frighten them. Enthusiasm draws the child. He wants to be one of a crowd. He delights in activity. He appreciates a welcome and a little attention just as much as grown folks. It is just as important to have some one to welcome the child when he comes to the church school as it is to have an usher to take care of the grown people when they come to church. The school where the pastor and superintendent are on their jobs and the teachers are interested in the tasks before them is the school which the child likes. The child will be just as loyal to and interested in the school as are the people who are conducting it. But to interest the child we do not need to cheapen the school. The child will sing good music just as well as cheap stuff if the leadership be as intelligent. He will prepare his lesson enthusiastically if the teacher studies the lesson in the same spirit. He will support the school to the last ditch in any undertaking provided that the officers and teachers are equally loyal. It is life which draws children. The church school which is full of life will draw children.

The Home

In most schools, the majority of the parents are not actively associated with the church. This constitutes both a problem and an opportunity. To train the children, we need the support of the home. That support will not spring up of itself. It must be cultivated. How shall it be

The 4-Square League

By Edward C. Moore

IN our church school we have an organization which we call the 4-Square League. It has proved in every way satisfactory and has been so successful that the following outline is given for the benefit of other schools who may wish to form a similar organization. The outstanding features are:

1. It is democratic; every boy and girl in the school from thirteen to eighteen years is a member of the 4-Square League.

2. It is flexible; the work is grouped into departments covering the fourfold development of the child: Religious, Mental, Physical, Social.

3. It is simple: Four committees composed of five boys and five girls each, with the chairmen, handle the activities which come under their special department, under the guidance of the Director of Young People's Work.

4. As a constant spur a neat pin has been designed, expressing the fourfold feature, with four blank corners. The pin is earned by attending fifty meetings in the church and the payment of fifty cents, after which the recipient works for the Social Degree and letter. This requires the passing of five tests or the securing of fifty points relating to social work; the degree is then conferred with appropriate ceremonies and the right is given to have "S" engraved in

one of the vacant corners of the pin, showing that the wearer has passed the Social Degree. A similar procedure will be carried out for the other three degrees.

5. No dues are charged. The work is supported by individual subscriptions, although we hope later to have the expenses of the work included in the church budget.

The young people take a collection at their Sunday evening meetings; this, with money from special collections taken once or twice a year in the church school, and a play or entertainment, is used by them for their expressional activities, that is, help or entertainment for others.

This group of over one hundred young people had been without any organization of their own for several years; they were untrained and their interests were almost entirely outside of the church. They come from homes where they have every physical need provided, and almost everything they want. While they live in a section replete with playgrounds, libraries, social attractions, where three-fourths of their nature is being developed by the world, so that it has been no easy task to focus their attention and time on this work, it is being done. Their development and interest are marked, and I am so enthusiastic about the results that I have wanted to pass the word along, hoping that other schools will organize such a league.

done? The pastor should be the connecting link between the management of the school and the parents of the pupils. He is the ambassador of the church to the homes of the people. The traditional way for the pastor to spend his afternoons is calling on the people. But many have grown weary of discussing the weather and listening to neighborly gossip, and do but little calling. They are missing a great opportunity to preach the gospel of religious education in the homes of the people. When a new child appears in the church school, the pastor should call during the following week. He should be prepared to tell the parents about the class and the teacher to whom the child was assigned, something concerning the lessons used and the preparation expected, and perhaps some idea of the general policy of the school. The result of the call should be the impression on the minds of the parents that the church is doing an important work in a serious way. The pastor should "sell" the idea of the church school to that family. If the child is irregular in attendance, the pastor should return and seek to remind the parents of the importance of the work which the school is doing. Such work does not consume nearly as much of a pastor's time as might be supposed, and

is exceedingly fruitful, not only in strengthening the school, but in winning the family for the church. If the church takes notice of the fact that Johnnie is absent, the family will make an effort to see that Johnnie is on hand. Sometimes it is helpful to send out letters to the parents explaining the work of the school. It is well to remind them that the lesson books cost money and are worthy of a decent respect. They may also be reached with the message of the school on special days. Liberal financial support can be had for running expenses and for improvements when the parents are convinced that good work is being done. The problem of getting home support is simply a matter of telling the home of the work and purposes of the school—just another case of salesmanship.

To get the world to take the church school seriously we need just three things—a definite goal before us, an intelligent presentation of that goal to the constituency of that school, and an earnest spirit among the workers. Just as soon as we show by the way we do our work that we are in earnest, just so soon will the world give unto us the esteem which we need. This is not a matter of oratory, but of careful thought and painstaking attention to the last detail.



Photo by Furness

Scene from "The Lamp" Presented by Young People of the M. E. Church of New Rochelle, N. Y.

OUR young people want to give a play. We want something funny—something with lots of pep. We've got to do something to keep them in the church, and we thought a play would be just the thing. What can you suggest?"

This inquiry was made by a leader of young people. He is not the only one in that position who has made that inquiry. But compare it with this—received from one of those so-called "young people."

"We want to give a play in our church; something decent and simple, something

about—well, a play, for instance, showing how you can be decent in your office." Nine times out of ten a request like the first comes from older leaders of young people's groups, and the latter from the young people themselves.

To another seeker after peppy plays for young people an explanation was attempted of the fact that young people wanted plays with stamina to them, and if the plays had that, the subject need not be of the slapstick variety to evoke interest. She immediately replied, "You are wrong. I tried

Young People and Dramatics

By
Elisabeth Edland

with all of my power to get our young people to give a good play, but they would not."

She offered the play for examination. It was labeled, "A Missionary Play." Just a glance over the pages was sufficient to classify it. A number of spirits of something or another pleaded in flowery language with America to assist the heathen. A theme of kindergarten gradation presented through mediocre verse with absolutely no dramatic quality. Not only was it not a play—it was unmitigated trash!

There are without doubt more indifferent attempts in the dramatization of religious subjects than in any other. And it is against taking part in these that young people rebel. They do not want to make fools of themselves and that is just what they cannot help doing should they consent to participate in dramatizations of low grade. If a play or pageant is of good dramatic quality, it will be "peppy" regardless of the subject, or whether it is tragedy or comedy, and then there will be no need for any director of young people to come searching for a play "on the passion of Christ with lots of pep to it," as was actually the case. When that request was made, a picture immediately came to mind of another group of young people presenting an Easter play poignant with passages arousing discussion. The play made them think, not only of an Easter of a thousand and more years ago, but how that Easter definitely connected itself with questions and problems running through their minds today. For instance, such a passage as the following:¹

Soldier: Do you believe in them, sir?

Captain: What?

Soldier: Ghosts.

Captain: Yes. It came to me today.

Soldier (*slowly*): If I believed there was really ghosts abaht . . .

Captain: They are the only realities. Two of them ought to be especially important to you and me just now.

¹ From "The Terrible Meek," by Charles Rann Kennedy.

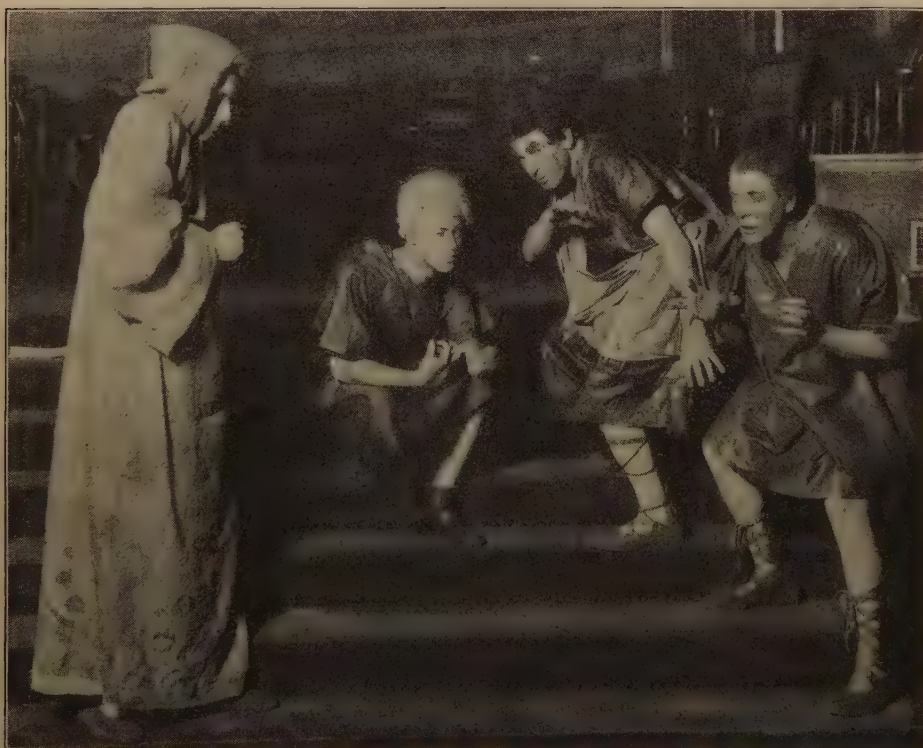


Photo by Furness

Sickness, Greed, Ignorance, Cruelty, in "Tomorrow's Citizen." A Pageant Presented By Young People of New York City for the New York City Sunday School Association

Soldier: Two? Blimey! 'Oose?

Captain: Why, yours, man, and mine. Our ghosts. Our immortal ghosts. This deed of ours today should make us think of them forever.

Soldier: Yours an' mine? I didn't know we 'ad ghosts, you an' me.

Captain: It makes a difference, doesn't it? There have been millions of our sort, in the long history of the world. I wonder how many millions there will be in the years to come. Blind, dutiful, bloody-handed: murderers, all of us. A soldier's ghost must be a pitiable thing to see.

The characters in the play were comprehensible and worth interpreting. The whole play was worth having time spent upon it, and unless a play is worthy of time, it is not fair to ask young people to give up their evenings to it, regardless of the subject. They are busy, or at least think they are, and that is the same thing. What they do is important to them. So it should be. No director should waste time, by directing in a frenzied way, just to get it out, a play which is useless to young people, and which the leader or director himself only half understands or which he knows is below standard.

A large pageant was being organized. A group of young men ranging in age from the later teens to the early twenties were needed for the playing of a biblical episode. One of the casting directors held up her hands in dismay. "You cannot get young people of today to play anything religious. So that is the end of that episode." But when the purpose of the pageant was explained to a group of young men, and when they saw that their help was absolutely necessary for the success of the undertaking, there was no hesitancy in their acceptance of the responsibility. The pageant was not used as a decoy to bring them into the church. A big job was on hand and their assistance was absolutely necessary. The rehearsals were short, and placed at an early hour so as not to interfere with later-evening engagements. They did not feel they were doing something foolish. They knew they were not. At one of the rehearsals one of the young men said, "Will you please tell us if we are doing all right, because we feel that this is really one of the biggest things we have ever done?" Many of the large episodes in the same pageant were conducted by young men and women, either under the twenty mark or just over it. They were working in a big way for a big cause.

It is ruthless to attempt to force these young people whose thoughts float out over big stretches of space and which are not yet narrowed down, thoughts which they have not yet come to recognize as dreams, to participate in that which is small and insignificant. What is there in a play or pageant to make young people think, think as individuals? Will they accept without question a story like the



Photo by Furness

Scene from "The Christmas Guest," Presented by Young People of Bloomfield, N. J.

parable of the wise and foolish virgins without discussion? Is the door fast closed? Does it mean anything, anyway, this door? Wild statements about religion in general will probably comprise most of the discussion, but are they sacrilegious, or are they indicative of an individual attempting to find his place in the religious thoughts of the day, an individual attempting to think for himself and not blindly accept the convictions of the mass?

But just because serious work is desired, it is not necessary that humor be eliminated from plays and pageants. Just

before Christmas a group of young people presented a comedy. The audience laughed hilariously all through the playing, but those participating discovered that comedy, to be presented well, was quite a serious matter. The interpretation of characters needed serious study, and while what these characters said and did was funny to those watching, it was not funny to the characters. Even they were real people.

Your play or pageant for young people—what can you give them through it? and can you make them want it?



Courtesy of Community Service, Inc.

The Pioneers

Naval Scouts Afloat

By William H. Spence

DOWN in the little square harbor of Rockport, Mass., there is a boat which, because of its design and history, is sure to awaken the interest of any casual visitor. It is built on ample, comfortable lines, being some sixty feet over all and thirteen foot beam. As one stands looking at this unusual craft it is more than likely there will emerge from the cabin a group of girls clad in white middies and blue bloomers. With them may appear a tall, slim man in the regulation white duck suit of a ship's officer. He may give some command in a quiet voice and in prompt obedience the girls will set about some ship's task or ceremony. They may tumble over the side into the ship's boat and pull away to the landing, showing their careful training in the rhythmic sweep of the oars, or they may, barefooted, swab the decks, wielding buckets and mops with a vigor which leaves the decks shining and clean; or four of them may stand suddenly abreast in the bow, bugles in hand, while two others in the stern bear the ship's colors, and the rest at attention raise their hands in salute, and then, as the clear notes ring out over the water, the colors are run aloft; or the windlass may be manned by four "able seamen," each moving around the capstan pushing a hand spike, and when the anchor is weighed, the engine sputters, the whistle blows and, with a fair pilot at the wheel, the boat goes out to sea.

After she has rounded the point you may ask a fisherman standing near about this boat and get an interesting story. The yacht's name is the "Wahama" and the man aboard is the Rev. W. W. Campbell, pastor of a church of Rockport, and the "crew" comprise the Naval Girl Scouts, Iris Troop, No. 1, of whom he is the master. Several years ago Mr. Campbell, who, besides being a capable pastor and preacher, is a mechanic of no mean ability and likewise a lover of the sea and of youth, conceived the idea of building a yacht which should be for the boys and girls of his community what a clubhouse would be elsewhere. He went to a local shipbuilder and had patterns made embodying his ideas and

then set to work to build the boat himself. He laid the keel in the parsonage yard and there, on blue Mondays and such other days as he could spare out of his busy routine, he worked until the craft was ready for launching. It took a long time, some years in fact, for Mr. Campbell worked alone, his own hands fashioning every part of the ship. When it was done the Scout troop found ready for their use a floating clubhouse with all the conveniences if not all the luxuries of a millionaire's yacht. Below deck was the forecabin with bunks and mess table, a cozy cabin, a tiny cook's galley, engine room with sixteen horsepower engine, and staterooms. Above there is a trim little pilot house and roomy after-cabin with all the appurtenances which go to make up a staunch and seaworthy vessel.

Ever since she was launched Mr. Campbell has used the "Wahama" for the boys and girls of his church. He has carefully trained them in seamanship and nautical sports. Every girl and boy must qualify for a severe test before being permitted to go on a cruise. They must become expert swimmers and be able to perform all the essential work incident to sailing a vessel, from tying knots to boxing the compass. Besides taking short trips in and out of Rockport harbor each troop of boys and girls is taken every season on one long cruise along the New England coast. On such occasions no help is hired. Mr. Campbell, his daughter, Mrs. Palmer, otherwise

known as "Captain," and the girls, or boys, as the case may be, man the boat and do all the work. They do not, of course, venture very far out to sea, but sail along the coast, putting into shelter when the weather threatens and anchoring in interesting harbors whenever fancy dictates. The good times enjoyed by these fortunate girls and boys may be easily imagined, but better than the good times is the training in self-reliance gained in the discipline under their leader, and the friendship of this wise and thoroughly human Christian minister. Will they ever forget or outgrow the influence of the quiet talks given in the little cabin just before turning in?

In August, 1921, the Girl Scouts took a cruise to Plymouth to see the Tercentenary celebration. Nine girls with Scoutmaster Campbell, Captain Palmer and, as mascot, young Ellison Palmer, comprised the party. Rough weather was encountered soon after rounding Cape Ann; so they put into Marblehead for the night and the next day they made Plymouth without incident. Here the girls had opportunity to visit the historical town and see the wonderful spectacular pageant. On the return trip the yacht was anchored in Marblehead harbor for several days. At this season of the year this famous harbor is alive with pleasure boats of all sorts. Here are great steam yachts with all the luxurious appointments of wealth, knockabouts of every class and description, picturesque sloops and schooners moving majestically under great clouds of white canvas and tiny catboats racing almost daily to the near-by islands. At night, when the lights twinkle from deck and masthead and the Japanese lanterns glow along the ropes everywhere, the scene is most entrancing. Here the girls stayed for ten days, doing all the duties incident to the cruise, watching the boat races and sports in the harbor, visiting the quaint old town of crooked streets and ancient houses or entertaining relatives and friends from home. After two weeks they put into Rockport harbor bronzed by sun and wind, happy over one more successful cruise in the "Wahama."



Yacht "Wahama" at Anchor and Part of the Crew



Swabbing Decks. A Daily Exercise Religiously Performed



The Bugle Corps in Action

What Lessons in Giving Are Our Pupils Learning?

By Eugene C. Foster

The author of this article seems to think that comparatively little has been done in bringing up our young people as intelligent and sacrificial givers. Is he right? Would your own school refute his conclusions? Have you carefully laid plans to accomplish what he thinks ought to be done? If your teachers discussed

this at their next conference, what conclusion would be reached?

The Editors

PLEASE note that the question in the caption is not: Are our pupils giving to church-school causes? That is really quite subordinate to the real question; the matter of the giving by the pupils will be fully taken care of if the lessons in giving are being really learned.

We readily admit, I suppose, that the majority of our present adult church members cannot be counted as among those who have risen to the heights of cheerful and generous givers. There are those, to be sure, who lead all the rest in their sacrificial offerings. They are the ones who, in any community, make not only the service of the church possible but who, as well, furnish the backing for every other worth-while enterprise. But they are in the minority.

Heroic attempts have been made and will continue to be made to multiply the number of these really generous givers; and some success will be had. But it is a tedious task, and one filled with discouragement. And all the while a better way is being neglected.

True, this better plan will not bring money in for the enterprises of the immediate present; we shall still need to cultivate the adult church members for these immediate needs. If, however, some one had put this other plan into effect twenty years ago, we would not have a great problem now. Perhaps you and I may rise to the prophetic vision which will let us pave the way for real giving twenty years from now.

Manifestly, the better way is to raise up a new generation of intelligent givers; and because intelligent, generous. It is the way of real strategy. It is little understood and still less practiced.

Are the following statements reasonably true to fact?

1. Much of the giving on the part of church-school pupils is without any educational foundation whatever. They give because an envelope is passed, a collection is taken, other pupils give. Why they give is never discussed. Occasionally they are urged to give more; when this happens there is usually a shortage somewhere and they are asked to make this up.

2. Where pupils are giving to designated objects; it is all too often assumed that they know all about these objects, and little explanation is offered. Yet, this is clearly a step in the right direction, and is a far better plan than that mentioned in the preceding paragraph.

3. Even where the object is clearly stated, and a degree of explanation given, it is only rarely that pupils are encouraged

to give in a sacrificial spirit. Quite usually they give not of their own money, but money that is handed to them by their parents. While it is granted that this may make them intelligent and sacrificial givers, the chances are quite against such a result.

Now if the above three statements are true, we face a real problem and it should have our best attention. I submit a few statements in the hope that they may provide real discussion and achieve helpful results.

The time to make adult givers is in their childhood. That is the first lesson we need to learn; and some of us have not yet accepted this as a serious fact.

The way to make intelligent givers is to teach boys and girls to give to causes in which they have an interest; and interest depends upon participation in a very concrete way. This means more than a mere statement as to the cause for which certain funds are to be spent. It means a much more intimate touch than a mere statement will give, wherever such touch is possible.

We have gone a long way in making this interest real, but not far enough. It is much easier to make a brief statement about a certain cause than it is to think long enough ahead to bring a genuinely vital message about that cause. Let me illustrate. In the course of a year in a well-organized church school there will be found a place on the calendar where the collection for the day is to be given to a denominational mission in New York City or in China—using a home or foreign center as a point for discussion.

The way in which this presentation for the day is most frequently made is by discovering the coming date as long as a week ahead and asking some one to make a statement in the school *on the day of the offering* for the special object.

A better way would be to anticipate this offering long enough ahead to write to the mission center and secure fresh facts, pictures, letters written by girls and boys, and other items of real interest, and be ready to present them at the proper time. In these days of world travel, there is frequently some one in the community who has been to the point in question and can tell about it. This person need not necessarily be a returned missionary.

With all these fresh facts gathered and ready for presentation, I raise the question whether it would not be well, at least once in a while, to present this special cause at least one week ahead of the day on which this offering is to be received. For exceptional causes this is done, I know; might this be applied in the usual course of the Sunday offerings of the school?

This brings up the most vital question of all, to my mind. Are our pupils to learn to give their own money to these causes, or are they simply to bring what is handed to them by some one else? How will they learn the joy of sacrifice by the usual method of asking father or mother for a coin just before they leave for the school session?

I have seen some definite experiments tried in the field of earning and giving, and my enthusiasm for this method has no bounds. In its best application, it means that the boy and girl earn the amount to be given by their own labors. In some cases, the child is allowed to take this amount from an allowance; in others the amount is the result of downright hard work.

At least we can encourage the habit of granting the child an allowance from which he will take an amount of his own choosing for benevolent uses. But sometimes we may well rise to the real issue and help our boys and girls to give only that which has come to them by way of real effort, or to give of their own to the point of actual sacrifice.

The boy who gets a taste of the joys of sacrificial giving will some day come to successful manhood, and frequently this success will bring with it wealth. In all probability he will have brought with him through the years the habit of generosity. He will need no education in giving, no beseeching appeal. He will give because it is his habit.

There remains, too, the opportunity to inspire our young people to become tithers. How little they hear of this very practical plan; indeed, how little they hear of the real issues at stake in their role as stewards of many things.

I marvel sometimes that our great leaders in the field of religious education have been so often content to get our boys and girls to give, all too sparingly, in place of setting the best minds to work on the problem of raising a new generation of intelligent and sacrificial givers.

A County Agricultural Fair

With a Church School Exhibit in the
Educational Building

By Irene Rockenbach



IN many counties the annual agricultural fair is an event which is looked forward to for several weeks and even months. In rural districts particularly the entire family attends the fair on at least one or two days, and sometimes every day in the week. Schools are closed, business and farming activities suspended, and all roads leading to the town are crowded with all kinds of vehicles and automobiles. The farmer enters his finest livestock, his wife exhibits preserves and bakery goods, and many of the boys and girls make entries of vegetables, corn, canned fruit, etc.

In Lake County, Illinois, the agricultural fair is held in the town of Libertyville

every autumn, and is widely advertised and well attended. The public schools of the county, both grammar and high, always have a large exhibit of handwork, written work, manual training product and art at the fair, and a special building, the Educational Building, is set aside for this exhibit.

Two years ago, the secretary of the Lake County Fair Association suggested to the officers of the Sunday School Association that they consider the matter of entering an exhibit of church-school work at Libertyville, offering them space in the Educational Building. The matter was laid before the Executive Committee of the

Association and received their endorsement. Past experience has shown that one of the principal reasons why many church schools do not do handwork is because the school has never made any provision for the extra expense for paper, cardboard, crayons, modeling clay, and other necessary equipment, and in very many cases the teachers are not in position to furnish this material themselves; some of the best schools are handicapped on this account. Superintendents of local schools were informed of the plan for the exhibit at the fair, their cooperation was requested, and they were asked to make an appropriation to aid their teachers in preparing for the handwork and expressional work to be exhibited at the county fair. In all correspondence, the county officials tried to impress upon the leaders the value of the exhibit as a means of forming a new consciousness of the vital importance of religious education and creating an attitude toward this work which could not fail to react in every church, church school and community in the county.

The Fair Association gave the schools permission to draw up the list of books and work which would be accepted for the exhibit. The list as it was incorporated in the official announcement read as follows:

Church School Exhibit

BEGINNERS (4 and 5 years of age).

- Drawing, sheet or booklet.
- Pasting, sheet or booklet.
- Paper tearing.

PRIMARY (6 to 8 years of age, inclusive).

- Drawing, sheet or booklet.
- Pasting, sheet or booklet.
- Story writing.
- Story leaflets in book form, with handwork.
- Book cover.

JUNIOR (9 to 11 years, inclusive).

- Relief map.
- Flat map.
- Hymn illustration.
- Book cover.
- Story writing.
- Temperance book, box or envelope.
- Work and study book.

INTERMEDIATE (12 to 14 years, inclusive).

- Notebook.
- Map work.
- Book cover.

GENERAL

- Poster.
- Calendar.
- Record card.
- Photograph of Children's Week Observance.

By far the greatest number of exhibits entered the first year were from the rural schools, although there were several very fine entries from some of the larger town and city schools. Besides the work done by the pupils, there was an exhibit of birthday calendars, posters and record cards.

(Continued on page 535)

Telling Bible Stories to Young People

"I HAVE a class of boys in their teens. They have had the stories of the Bible so many years that they know them by heart. Where can I find something that will interest them?"

This is the beginning of a letter that has recently come to me and it is a question that is often asked me in one form or another. What a truth it tells as to the lessons that are being taught to those boys! Do you know of any class of boys who KNOW the stories of the Bible? Do you know of many teachers who really KNOW the stories of the Bible? What is the trouble?

You may search through the shelves of our public libraries as you will, and you can find nowhere such a wealth of stories that are fitted to the needs of the young people of today as you will find in the Bible. You will find nowhere such gripping stories of sacrifice and self-denial, of purpose and courage as you can find there. Not in any fifty books all put together can you find so much valuable material for a class of young men. Then why are they seemingly uninteresting? The answer is simple. The teacher has not learned to fit the story to the need of the life.

Searching for a Way

What are some of the needs of young people? In the early teens they are just beginning to realize that they have a part to play in the great world about them. They feel the growing restlessness to be and to do. They are beginning to think of manhood and womanhood. They are searching for a WAY. They are searching for a hero by whose life they can pattern their own. Perhaps they find him in a football star; it may be an actress; it may be a character in history; it may be a Camp Fire guardian; somewhere they are finding some one to guide them in the way.

Their reason is beginning to develop and they want to know WHY. They are not interested in the light that shone in Paul's path, but they want to know how and why it shone. They are not interested in Joseph being made ruler but they want to know HOW it came to be. They are searchers.

Then there comes the time when they plan to invest their lives. What is worth while comes to be a great question. "Shall I make money?" "Shall I be a teacher and make less?" "Shall I be a missionary and sacrifice, or shall I stay here and teach music among my friends?" Not to many people do they state their thoughts but they are thinking them just the same. They go to the church-school class. If they get food there—if some of their questions are being answered, they will go again. It is worth while. But if their teacher is

By
Margaret W. Eggleston

only going over some of the questions and statements that five other teachers have gone over, then they say, "I should rather do something else. I will not listen." They seek SOMETHING WORTH WHILE.

Let no one deceive you. Our young people are not so thoughtless and indifferent as some would have us think. They crave food. They crave answers to life-questions. They long for just the messages that the lives of the men and women of the Bible can give to them.

The Story to Fit the Need

Study the Bible in a new way and it is a new book. A teacher of young people must first study the boy and then the book. Here is a boy who is discouraged. Life seems to have for him no chance. He is held down by environment. Then you turn to Gideon, a poor farmer threshing his grain in secret. He doesn't even have a chance to live. How can his life be of use? But he has a strong heart, and a sturdy hand, and a big faith; and because he works with God, he saves Israel in her crisis. Joseph in prison, Ezekiel in exile, David among the Philistines—all these and many, many more overcame difficulties and made their lives worth while.

"What is the life most worth while?" "Do I need a training?" "Will God show me how I can use my life?" "Can I be as useful as my more fortunate friend?" These are the questions. Moses, the exile prince; Ruth, the immigrant; Saul, the well educated; Deborah, the prophetess; Jeremiah, the self-conscious; Peter, the fisherman—these are only a few of the answers.

And how does the call come? To Moses it came as he looked toward the land of his birth, Egypt. To Joshua it came in the touch of his hero, Moses. To David it came when danger threatened his people. To Ruth it came in the call to be a good friend and afterward a good mother. To Samuel it came in the quiet of the night. To all it came when they saw a place where they could invest their lives. To each it came because he was ready for the service.

Old Stories with a New Message

Learn to build the Bible stories with the needs of your group in mind. Learn to build into them history, and geography, and human interests, so that in many ways they will grip the lives of the class. Build them in such a way that they will seem new stories because they teach a new message. Illustrate the stories with great art

pictures so that when they chance to see the picture, the message will return to them. Find incidents in the lives of men of today and let them reinforce your lessons—but do not try to tell modern stories and then add a bit of Bible to illustrate. The Bible stories have proved their worth through years and years of use. Had they not been very much worth while, they would not have lived and taught.

Let your class be a challenge to you. If they are not interested, *you* are to blame. Find by personal study what each member of your class needs. One will lack courage, another faith, another definiteness, another perseverance, etc. As you plan the story, you will find that you can meet the need of many of them in each story by building carefully at the place where the hero or heroine of the story used these great qualities.

Joseph invested his life and saved a nation; Moses invested his life and made that nation ready for service; Samuel invested his life and kept his people firm in their belief of God; Solomon failed to invest his life and his kingdom reaped the result. Samson wanted to be famous and his name is a synonym for uselessness; Pilate was great when Jesus was only a teacher—but Pilate lost and Jesus won. Why?

It matters not where you turn in the study of young people's problems, you will find there the need of the Bible lessons. Twenty-five years ago there might have been an excuse for a teacher to say, "I cannot interest my boys." But today with the numbers of wonderful books to help in the study of the Bible; with all the wealth of information that has come to us through the study of archæology; with the many, many books on the land of the Bible there seems to be no excuse for the statement.

Stories As Character Builders

Given a real message during the church-school hour, backed by the life of a teacher who loves, and knows, and gives to the boys, and there need be no fear that they will tire of the Bible stories. Their whole lives will be poorer if they go out of our church schools without having become personally acquainted with the Bible characters. They need them to appreciate literature, and music, and art; they need them to understand the history of the nations; but they need them more as a help in building their own characters. It is not the junior story which they should carry out into manhood and womanhood, beautiful as that may be. It is the study, not of the action, but of the motive of the hero which leaves the vital message.

(Continued on page 535)

Brief Sermon Talks for Children

The second of a short series of talks which have been utilized by a busy pastor who gives from three to five minutes each Sunday morning for a direct word with the children who attend the church service.

"Said the Sieve to the Needle"

THERE is an old Indian proverb which comes down to us from the time when everything like axes or trees were supposed to be able to talk. In this case the sieve was speaking to the needle and this is what he said: "You have a hole in you." Now this was rather impertinent, of course, because while the needle had *one* hole in him the sieve was just *riddled* with holes. There are people just like the sieve. They criticize others when they themselves are full of faults. Jesus had people of that sort in mind when he said: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye?" There are three good things to remember whenever we think of this old Indian proverb or the message of Jesus.

I. *None of us are perfect.* We all have some fault. It is a good thing for us to look ourselves over and see what is the trouble. I have a friend who says that it is good for every person to stand himself in a corner every night and then go into another part of the room while he surveys himself! Of course you all understand what he means. Suppose you look over your actions today and see just what you really think of them and also what you think of the things you have said to others.

II. *None of us know enough to judge others.* We have little means of knowing why they act as they do. We may not know what they lack, or what sorrow has come to them, or how hard they may be fighting things that are wrong. In a crowd of people in a French town a man named La Motte trod upon the feet of another. The man who had been hurt turned around quickly and aimed a violent blow at La Motte's head. The man was standing quietly, and then he said: "Sir, you will surely be sorry for what you have done when you know that I am blind." The man was very much ashamed. He thought that La Motte was a rude fellow. He had judged without knowing. His judgment had led him to do a mean thing.

III. *Faultfinding does a great deal of harm.* It usually grows worse as the habit gets hold of us. It always leaves a stain on our own lives. We cannot criticize others without becoming more unkind and unsympathetic. It spoils us until we are able to see only the ugly things in other people. Did you ever hear the story of a man who lived in a room with two windows? One window looked out on a bright flower garden, beyond which was a beautiful field and river. The other window looked out on a dirty back yard. One day this man invited a friend to see his beauti-

ful view. The friend went to one of the windows and said he did not see anything which he could admire. Can you guess the reason? He was looking out of the wrong window. If we want to get a beautiful view of people we must look out of the right window. We must look for the good things in our friends and not for their faults. It is told of Peter the Great, of Russia, that when he heard anybody badly spoken of he would say: "Tell me, has he not a bright side?"

"People, Be Dood"

SOME of our older young people have read the interesting book by John Ruskin entitled *Sesame and Lilies*. If there are parents who would like to put a good book in the hands of their children this is a good one to buy.

There is an interesting story about John Ruskin which I think you might like to hear. When he was a little boy three years old he stood upon a chair and preached a sermon something like this: "People, be dood! If you are dood, Dod will love you. If you are not dood, Dod will not love you. People, be dood."

That was quite a sermon for a three-year-old boy to preach. Of course he was wrong when he said that God would not love us unless we are good. God loves us *all* the time. He does not like the naughty things which we do but he loves us in spite of them. Our parents do the same thing. There are many things which we could do better, and they try to teach us and help us. They love us all of the time we are learning to be good.

Perhaps you will remember that it says in the Bible about Jesus that "he went about doing good." That was a fine thing to say of him and one which we might covet for ourselves. Jesus was always helping people who were sad or sick or hungry or who were bound by some bad habit. If we follow him we shall always be trying to do good.

Some people do *harm*. They break things. They destroy the happiness of others. They never sympathize with others. They take things which belong to other people and are very selfish. Some people do *mischief*. They do not always intend to be bad but they often destroy things which are very precious. They call it "having fun." But it is never right to have fun at the expense of the joy or peace of other people. Some people do *nothing*. It may be just as bad to do nothing as it is to do mischief or harm. Every day we live is a gift of God. The Emperor Titus used to say, if he had not done some helpful deed, "I have lost a day." It is a sad thing to

lose one of the precious days which God has given us.

"Slightly Soiled—Greatly Reduced"

SOMETIMES I have had to go shopping. It is not easy, as you know, to move among the throng at the corner of State and Madison Streets in Chicago. If you had been there one day and had escaped from the throng into a big, near-by department store, you might have seen this sign on one of the counters:

"Slightly Soiled—Greatly Reduced!"

The counter was piled high with goods that did not have the same neat appearance and orderly arrangement as others about them. They looked as though they had been handled over a great many times. It was quite clear that they had once been prettier and there were attractive patterns among them. But they were really "soiled" and therefore in order to get rid of them they had to be "greatly reduced."

I suppose we might use that label upon some young men and young women. They are young people of ability and very attractive in many ways but they have some dangerous ideas. They think that a little sin does not harm them, that one can make it right by turning good later. They are not careful about their choice of companions, or places where they go, or their utterances, or their ideals. People may be induced to buy goods which have a very little blotch or blemish, provided a big percentage has been cut out of the value. But folks forget that it is different with character. Young people who proclaim their desire to "see life" and who think that it is heroic to be bad, very soon discover that it is more heroic to be good and that "seeing life" really means seeing death!

A *clean record*, that is the finest asset a young man or young woman can have. He who sins a *little* is in great peril of sinning *much*. Men will never trust him again so completely if he has once gone wrong. God can forgive him if he repents but he must still pay the price in the eyes of his fellow men. There is never quite so high use for the man who has stained his life by going wrong. Often these things which soil character and reduce life's value are called "youthful indiscretions," but they leave their mark. The business world as well as public opinion have their own way of estimating values. They will not pay the highest price for character which has been smirched. The best time to think of these things is when we are young and then we can resolve that our lives shall not be soiled or lessened in value by any carelessness or sin on our part.

Isaac and Rebekah

Its Dramatization in Different Situations

WE are coming more and more to recognize the value of the dramatic method in religious education. When dramatization is presented by the informal method, it is interesting to note the varied forms the same story may take if dramatized by different groups in different situations.

The present article deals with the dramatization of the same story in three different situations. In the first place the work was done as the expressional part of a two-hour church-school session on Sunday morning; in the second place it was a part of the recreational and educational program of a three-days' summer camp for high-school girls; in the third place it was a part of the regular week-day program of a girls' junior high-school (intermediate) department of the church school.

The Sunday Session

During the spring of 1920 a church in Chicago began the experiment of continuing its church-school session through a period of two hours each Sunday morning. The instructional work of the school was carried on until eleven o'clock. The school then united with the adults in worship for a period of twenty minutes. At 11:20 all children under high-school age returned to the church-school auditorium for expressional work. The group between seven and twelve years of age was doing dramatic work.

The story of Isaac and Rebekah was chosen, and according to a very informal method the children constructed their own play. Dramatization was used only as a method in the religious education of the children. The final presentation of the play was not the end in view. The story was told, and week by week the group acted it out, at first spontaneously. Later they gave the play a fixed structure in written form. Each child had the opportunity of interpreting many parts, and the final selection of children for the various characters was made by the group and not by the leader. Every child in the group had some part in the play.

The work was marked by the spirit of cooperation and a respect for the best efforts of others. No one laughed at or belittled the small seven-year-old boy who volunteered to take the part of Abraham in one of the meetings. Isaac and the trusted servant were twice his age and towered over him; and when he took his place on

By Elizabeth Miller Lobingier

his cushioned seat he simply sat and said not a word. Other children told him what they thought Abraham should say, and the scene progressed in all seriousness. The leader's heart was rejoiced because she was aware that this was the biggest thing that could happen to that boy just then. He had



Isaac and Rebekah Before Abraham

never volunteered before, and whether he said anything or not, he had taken the first step. A visiting mother was greatly disturbed, however, and could not understand why the leader and children were willing to bear with such a child who simply stood there like a "dummy."

After several months' work the children had the play ready to present to friends and families. There had been nothing to hurry them, and this final presentation was not the end toward which they had been working. The play was given at a special vesper service.

A Summer Camp

During the summer of the following year a group of high-school girls, at the Cleveland Y. W. C. A. camp at Madison-on-the-



The Feast at the Home of Rebekah

Lake, Ohio, chose to dramatize the same story. As this camp lasted for only three days the problem was one of discussing the story, acting it with great freedom and spontaneity, and presenting it out-of-doors, within a very limited time. The result was of course less finished than if more time had been available. The fact that the girls were older than the boys and girls mentioned above, however, made it easier for them to tackle the problem directly, to express themselves with greater clearness and to adopt the biblical wording more readily.

The costuming was simple but adequate. The girls draped colored cheesecloth around them for their garments, and used the white water pitchers from their tents for the water jugs needed in the story.

Although the action and wording were changing continually yet the final production was marked by a spirit of dignity and reverence. At the end of three days' work on the play the girls gave it out-of-doors at sunset, with a background of green trees through which the blue lake could be seen. Two of the illustrations show the scenes from this presentation.

The Week-Day Program

More recently the girls of the Intermediate Department of a church in Oberlin, Ohio, decided to spend a number of their regular Monday afternoon meetings in dramatizing this story. These week-day meetings are devoted to service, expressional work and recreation.

As in the other two cases the story was first acted out spontaneously, with no set wording or action. After the second meeting, many of the girls wrote out the different scenes, and brought them to the group for criticism. A committee wrote a composite play from all those that had been prepared by individuals. This was accepted by the group.

Within six weeks this play was finished, and was presented before the Church Workers' Training School at one of its regular sessions. Even upon such an occasion no one held the paper in order to prompt in case a girl should forget her part; that is never necessary when dramatization is presented by this informal method. Several times the girls did forget the exact words they had decided upon, but they went right on talking, using their own words, and the audience was unaware of any change. The girls showed remarkable resourcefulness.

The following is the final form of this play as the third group worked it out. It is given here merely to show what a group of girls of the junior high-school age can accomplish. There was a marked difference both in wording and in action in the presentations of the three groups mentioned. This is desirable, and in fact inevitable when this method is employed.

THE DRAMATIZATION OF ISAAC AND REBEKAH

Act I

Place: Abraham's tent in Canaan.

Characters: Abraham, Isaac, Trusted Servant, Servants.

(Abraham is seated near the center of the stage on many elaborate and rich cushions. Two servants stand behind, ready to fan him. A group of men servants stand at Abraham's right, toward the back of the stage; a similar group stand at his left. There are groups of women seated at the front of the stage, toward the right and left sides, weaving, grinding corn, and making clay vessels. Abraham is in deep thought.)

Abraham (to servant): Go! Bid my son Isaac come hither. I would speak with him. *(Servant bows and leaves tent.)* I am old and well-stricken in age; and Jehovah hath blessed me in all things. Now before I die may I see my son Isaac with a wife chosen from among mine own people. I will send my trusted servant, the elder of my house, unto the land of Mesopotamia, where my kindred dwell, that he may take a wife for my son.

(Enter Isaac. He bows before his father.)

Abraham: Come hither my son, I would speak with thee.

Isaac: What is thy will, my father?

Abraham: My son, I am growing old, and though I am rich and greatly blessed by Jehovah, I have yet one desire to be fulfilled. It is fitting that thou shouldst take unto thyself a wife. Dost thou not think so, my son?

Isaac: Whatsoever thou thinkest pleaseth me, my father.

Abraham: It is well. My wish is that thou shalt take a maiden from among mine own kinsmen in far away Mesopotamia, and not from this land of Canaan. I will send my servant back unto mine own country to find a wife for thee.

Isaac: Thou sayest well, my father; this seemeth good unto me.

Abraham (to servant): Send my servant, the elder of my house, to me. *(Servant bows and goes out.)*

(To Isaac) This will bring great joy to me before I die, O, my son.

(Enter Trusted Servant. He bows low.)

Abraham: I have sent for thee, my trusted servant, that thou mayest swear unto me that thou wilt faithfully fulfill the mission upon which I shall send thee. Take

thine oath before me, I pray thee, and I will make thee swear by Jehovah, the God of heaven and the God of earth, that thou wilt not take a wife for my son from the daughters of the Canaanites among whom I dwell; but thou shalt go unto my country and among my kindred and take a wife for my son Isaac.

Trusted Servant: My great master, peradventure the maiden will not be willing to follow me unto this land; must I then take thy son back unto the land from whence thou camest?

Abraham (Rises in great excitement): Beware that thou bring not my son unto that land again! Jehovah the God of heaven who took me from my father's house, and from the land of my birth, and who gave me this land, he will send his angel before thee, and thou shalt take a wife for my son from thence. And if the maiden be not willing to follow thee, then shalt thou be clear from this my oath; but thou shalt not take my son there. *(Trusted Servant raises his hands to heaven and swears.)*

Trusted Servant: O great master, Abraham, I do swear unto thee that with the help of Jehovah, I will do that which thou hast said.

Abraham: See now that all is made ready for this journey! *(To one servant)* Choose thou ten camels, strong and well! *(To another servant)* Prepare rich gifts for my kinspeople; gold and silver, a ring, and two bracelets for the maiden, that my people may know of my great wealth. *(To women)* Ye women grinding corn, come hither; make ready much food for these men to take on this journey across the desert; wheat-cakes and cheeses, dried milk and dates. Ye women weaving, come hither! Make ready rich robes for my kinsfolk. Ye women with the clay, see that water is ready for the journey on the morrow. *(As the servants are addressed, they bow and leave the stage. Abraham steps toward the Trusted Servant and raises his hands to bless him.)* May Jehovah, the God of heaven and the God of earth, be with thee on this journey, and prosper thee, and bring thee again speedily unto my tent. *(Trusted Servant bows and goes out. Abraham leans on Isaac, and together they walk out. The two servants with fans follow.)*

Act II, Scene 1

Place: Mesopotamia. At the well by the city gate.

Characters: Trusted Servant, Camel men, Rebekah, Women.

(A woman comes to the well and fills her jug with water. As she returns to the city gate the Trusted Servant and the camel men enter; they fall wearily on the ground. Two more women come to the well; they see the strangers and talk together.)

Trusted Servant: At last our journey is

ended! I am thirsty and very weary. Are ye not also very tired?

Men: Yea, master, we are tired.

(The maidens approach the well and draw water.)

First maiden: Dost thou know who these men are?

Second maiden: Nay, I know not; but this I do know: they must have come from a far country, for they look hot and tired.

(Enter third maiden.)

First maiden (To third maiden): Behold, here are strangers! Hast thou heard whence they came?

Third maiden: Nay, I know not. But surely we shall hear in the village tonight; let us hasten! *(The three maidens walk off with their water jugs. They look back at the strangers as they go.)*

Trusted Servant (Rising and walking toward the well): How shall I know which maiden is the right one for my master's son's wife! Jehovah is my guide; he will tell me. *(Lifts his hands in prayer.)* O Jehovah, the God of my master Abraham, send me, I pray thee, good speed this day; and show kindness unto my master Abraham! Behold, I am standing at the fountain of water; and the daughters of the men of the city are coming out to draw water; and let it come to pass that the damsel to whom I shall say, "Let down thy pitcher, I pray thee, that I may drink," and she shall say, "Drink, and I will give thy camels drink also," let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.

(Enter Rebekah with her water jug. As she finishes filling the jug, the Trusted Servant runs to meet her, and falls on the ground before her.)

Trusted Servant: Give me to drink, I pray thee, a little water from thy pitcher.

Rebekah: Drink, my lord. *(She lets down her pitcher and gives him a drink.)* I will draw for thy camels also until they have done drinking.

Trusted Servant: Praise be unto Jehovah who hath done this thing! Damsel, whose daughter art thou? Tell me, I pray thee.

Rebekah: I am the daughter of Bethuel, of the house of Nahor. My name is Rebekah.

Trusted Servant: Thanks be unto Jehovah! I have come with a message from thy kinsman, Abraham. Is there room in thy father's house for us to lodge in?

Rebekah: From our long-lost kinsman Abraham? We have both straw and provender enough, and room to lodge in.

Trusted Servant: Bring forth the gifts! *(Men come with the gifts. The Trusted Servant puts the bracelets on Rebekah.)*

Rebekah: I will run with this great news to my father! Follow me into the city.

Trusted Servant: Follow with the camels, my men. Blessed be Jehovah, the God of my master, Abraham, who hath not forsaken his loving kindness and his

truth toward my master; as for me, Jehovah hath led me in the way to the house of my master's brethren!

Scene 2

Place: Mesopotamia. The home of Rebekah.

Characters: Rebekah, Bethuel, Rebekah's mother, Laban, Trusted Servant, Camel men, Women servants.

(*Rebekah's mother and servants are preparing the evening meal. Laban is sitting in the room waiting for his food.*)

Laban: Hast thou prepared the food yet, Mother? I would eat.

Mother: We wait for Rebekah, my son; she hath gone for the water.

Laban: Rebekah tarries long at the well. I will go to meet her.

(*Enter Rebekah in great haste. She holds out her arms to show the new gifts.*)

Rebekah: Mother, Mother! A wonderful thing has come to pass! Behold these gifts!

Mother (*looking at the bracelets*): What meaneth this? Speak.

Rebekah: I have news, great news!

(*Enter Bethuel, Rebekah's father. All bow to him.*)

Bethuel: Rebekah, my daughter, what is this thing that hath come to pass?

Rebekah: O, my father, a man was at the well, and he spake unto me. And he said that he had come from a far country, from our long-lost kinsman, Abraham.

All: From Abraham! Our kinsman, Abraham! What said he unto thee?

Laban: Where is this man?

Rebekah: He gave me these bracelets, and he said that he brings a message from Abraham. He hath camels and men with him, and he desireth a room in our house for the night. He cometh now unto this house.

Bethuel: Laban, my son, go thou to meet this man!

Laban: I will go, my father. (*He goes out.*)

Bethuel: Prepare a feast for these messengers from my kinsman. They must be weary and faint from their long journey. Prepare water for the hands and feet of these strangers! (*All bow and go to do his bidding. Women with water and towel stand at the door ready to receive the guests. Enter Trusted Servant, followed by camel men. They wash their hands as they enter. Bethuel meets them in the middle of the room. The strangers bow to the floor.*)

Bethuel: Come in, thou blessed of Jehovah, for I have prepared the house and room for the camels.

Trusted Servant: May Jehovah be praised; he hath led me to my master Abraham's kinsman.

Bethuel: Bring forth the food; these men must be weary!

Trusted Servant: I will not eat until I have told mine errand!

Bethuel: Speak on!

Trusted Servant: I am Abraham's servant, and Jehovah hath blessed my master greatly. And he hath become great; and he hath given him flocks and herds, and silver and gold, and man-servants and maid-servants, and camels and asses. And my master hath a son, Isaac, and unto him hath he given all that he hath. And my master made me swear, saying, "Thou shalt not take a wife for my son from the daughters of the Canaanites in whose land I dwell; but thou shalt go unto my Father's house and to my kindred, and take a wife for my son." And I came this day unto the fountain by the city gate, and I did pray unto Jehovah to show me the maiden for my master's son's wife. And before I had done speaking in my heart Rebekah came forth with her pitcher on her shoulder. And I asked

her, "Whose daughter art thou?" And she said, "I am Rebekah, the daughter of Bethuel, of the house of Nahor." And I bowed my head and worshiped Jehovah, who had led me in the right way. And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the right hand or to the left.

Bethuel: This thing proceedeth from Jehovah. We cannot speak unto thee bad or good. Behold, Rebekah is before thee; take her and go, and let her be thy master's son's wife, as Jehovah hath spoken.

Trusted Servant: Blessed be Jehovah! Bring forth jewels of silver, and jewels of gold, and raiment, and give them unto Rebekah. (*Servants bring the gifts. They are given to Bethuel, Laban, the mother, and Rebekah.*)

Bethuel: Let the feast be served. (*Women serve the feast. The men sit in a semi-circle on the floor, while the women pass food to them.*) How fared thee on thy journey?

Trusted Servant: The sand was hot, and the way was long; my men are weary. (*They rise after eating.*)

Trusted Servant: I must start on the morrow for my master's tent. See that the damsel be ready to depart with me.

Laban: Let the damsel abide with us for a few days.

Mother: At least ten! After that she shall go.

Trusted Servant: Hinder me not, seeing that Jehovah hath prospered my way. Send me away, that I may go to my master.

Bethuel: We will call the damsel and inquire of her. Rebekah, wilt thou go with this man?

Rebekah: I will go, my father.

Bethuel (*blessing Rebekah*): May Jehovah

(Continued on page 534)



Abraham Speaks to His Son, Isaac

Program for Camp Fire Girls

By J. W. F. Davies and Mrs. E. W. Wortley

September—Informal meetings out-of-doors in the form of short hikes or picnics, putting into practice camp craft already learned, such as fire-making, cooking, knot-tying, etc., and winning as many honors as possible. A definite object in view for each meeting. Observation of birds, trees, flowers, etc.

Underlying idea—God's World.

October—As many meetings as possible out-of-doors during this month.

First meeting—If out-of-doors, make observations to be used later in map-making. If indoors, record from memory a section of familiar country preparatory to map-making, later.

Second meeting—Map-making. Record hike or familiar country in map form.

Third meeting—Work meeting. "The House Beautiful." Concrete suggestions for beautifying the yard around the home. The beginning of work that is necessary for spring. Camp Fire songs.

Underlying idea—The Great Companionship.

Fourth Meeting—Informal social meeting.

November—*First meeting*—Business meeting. Election of officers for the year. Renewal of application for charter with dues, etc. Plans for work meeting.

Second meeting—Work meeting.—How to care for a sick room. Bed-making with patient in it. (Use instruction here from visiting nurse if possible.)

Underlying idea—The Atmosphere of Cheerfulness.

Third meeting—Social meeting. Camp Fire songs, poems, games.

Fourth meeting—Ceremonial. Installation of new officers. *Special meeting* with other Camp Fire groups, if there are such, in a food sale.

December—*First meeting*—Business meeting. Routine. Discussion of plans for Christmas giving.

Second meeting—Work meeting. Bandaging. What to do in emergencies of fire, fainting, cut, frostbite, etc. (If possible, have nurse or doctor give instruction.) Camp Fire songs.

Third meeting—Social meeting. Formal afternoon tea to mothers, with program planned. Girls to serve as hostesses. Camp Fire Songs, Christmas Songs. (This may not be feasible because of pressure of the Holidays.)

Underlying idea—To be in harmony with God, we give.

January—*First meeting*—Business meeting. Routine business. Special plans for stressing Camp Fire ideals more in the home.

Second meeting—Work meeting. Personal hygiene and health matters.

The second part of a three-year program now being used by a camp fire group near Chicago. The program for the first year appeared in THE CHURCH SCHOOL for July; the outline for the third year will be published in a later issue.—*The Editors.*

Underlying idea—Purity is Kinship with God.

Third meeting—Work meeting. Beautifying of gowns or doing some definite work decided on by group.

Fourth meeting—Ceremonial.

February—*First meeting*—Business meeting. Routine business. Tests on parts of Camp Fire Manual. Camp Fire songs.

Second meeting—Work meeting. Instruction in international code of signaling.

Third meeting—Social meeting. Cook and serve a "Patriotic Dinner" of two courses to group, each girl taking a definite part.

Fourth meeting.—Tests in signaling, or instruction in seaming, hemming, darning, etc. (By one of the mothers.)

March—*First meeting*—Business meeting. Routine Business. Plan for a hike. (Clothing, food, equipment, etc.)

Second meeting—Work meeting. Instruction in the keeping of personal accounts.

Underlying idea—The Orderliness of the World.

Third meeting—A hike, if possible. Tests in observation of nature, knot-tying, fire-making, cooking, signaling. Start bird-chart.

Fourth meeting—Ceremonial meeting.

April—*First meeting*—Business meeting. Routine business. Plans for a dinner.

Second meeting—Work meeting. Instruction in bathing and care of a baby. (By visiting nurse if possible.)

Third meeting—Social meeting. Dinner by the group. Girls divide the work, so that all have a part.

Fourth meeting—Hike. Putting in practise signaling, camp-craft and first-aid.

Special meeting with other Camp Fire groups if there are such, in a food sale.

May—*First meeting*—Business meeting. Routine business. Discussion of plans for earning patriotic honors during the month.

Second Meeting—Work Meeting. Discussion of duties as a citizen in home town. Information concerning present municipal officers, their duties and responsibilities. Camp Fire songs.

Third meeting—Social meeting. Hike, with some definite object in view. Spe-

cial demonstration of resuscitation work.

Fourth meeting—Work meeting. Camp Fire Note Books and special work finished, or a Ceremonial Meeting.

At the end of the second year, Camp Fire Girls should know, in addition to the work of the first year:

What to do in the emergencies of fire, drowning, fainting, etc.

How to care for the room of a sick person, to make a bed with the patient in it, and to know the simple things to do for a patient's comfort.

How to darn stockings, mend garments and make simple articles of wearing apparel.

How to set a table properly for luncheon or dinner.

How to cook and serve a nourishing meal. How to keep personal accounts and to know something of the value of a dollar.

How to build three different kinds of out-of-door fires.

How to use a compass and to tell direction by means of a watch.

How to tell time by observations of the sun.

How to signal short messages by the International Code.

How to keep a bird chart.

How to make ten standard knots and a knot-chart.

How to make a pen and ink map of a well-known locality.

How to identify and describe eight more wild flowers and trees.

How to care for her health through proper eating, sleeping, clothing and habits.

The chief causes of infant mortality in summer, and something of the methods of prevention. How to bathe and care for a baby.

The name of the national and state executives; the names of local chief executive and staff and something of their duties.

The career of some woman who has done much for her country or state.

Should know six hymns and three poems not learned at school.

Should know three Indian legends.

Camp Fire Songs—

Work Song

Now Our Camp Fire's Burning Low

Closing Song

Give a Cheer

Faggots of Desire

Marseillaise.

Auld Lang Syne.

God of Our Fathers.

The Spacious Firmament on High.

When Wilt Thou Save the People.

Discovered in August

“HOW do you call this, Miss Swett?” Angelina came running with a new flower she had found growing by the shaded brook that rippled along through the woods near the roadside.

“I knows it,” shrilled Antoinette. “That’s jewelweed. Youse told us about that yesterday. Let me find it in the book. Look, Angelina, here’s the picture. ‘Three sepals, orange yellow, spotted with brown, delicate leaves, translucent stem. Common in shady places.’ That’s right, ain’t it, Miss Swett? I think it’s awful pretty to be called a weed. It don’t got no smell though.”

We were exploring that afternoon, with the aid of our flower guide, finding new specimens to take back to camp to press in our herbarium. It wasn’t scientific botany by any means—no thought of such—but just free, joyous play and discovery along a New England country road under the blue of August skies.

It is a pleasant memory now, those six weeks we spent near Haverhill, Massachusetts, with fifty Italian boys and girls who had come with us to the Fresh Air camp for a six weeks’ outing. The scene was one of simple pastoral beauty; soft charm of New England landscapes, gently sloping hillsides covered with trees, rich in birds, butterflies, all kinds of creeping things, strange flying beetles with hard green shining wings, the flowers of late summer, yellow in abundance, jewelweed, wild indigo, frostweed, celandine, black-eyed Susans and goldenrod, and more rarely the flaming red lobelia that grew in swampy places.

With such a setting as this it is hardly needful to say that these boys and girls, varying from five to twelve years of age, found a limitless field ripe for exploration and discovery.

Are they not robbed of much, these little children of the tenements? Although the period of childhood is happy and joyous anywhere, I think it is never quite so brave

By Della Ryan

and so optimistic in its happiness as in the congested tenement districts of our large cities.

I once heard a college professor in a psychology class advance the question as to whether or not people born and reared in a congested city district were really conscious of missing life in the open. Could they have longings for green fields and country landscapes and life close to Nature when those things were not a part of their actual life experiences? Did not the sense of loss exist more in the minds of those who know Nature at first hand and who feel a sympathetic pity for the city child who himself is unconscious of any reason for being pitied?

However that may be, I have a conviction that there exists in any individual, particularly in the early years of life, whatsoever his environment, an elemental instinct that reaches out, consciously or unconsciously, after the unspoiled beauty of the open and free places of the earth. Contacts with God’s out-of-doors stimulate spiritual growth, and though the child who misses these contacts in early life may never fully realize his loss or consciously suffer therefrom, nevertheless certain spiritual instincts are hampered and thwarted in his natural and normal expansion.

I believe that any of my readers would agree with me in this had they seen these children as I saw them the afternoon we arrived, after a long sixteen-mile auto ride,

tumbling pell-mell out of the cars and for sheer joy of being running up the green grassy slopes, throwing their bundles from them in an abandonment of gladness just to be where the grass was tall enough to be delightful for tumbling about in. It was all there! Everything they had expected and imagined and dreamed of. Real country! Complete! Theirs for six weeks to touch, to see, to breathe, to hear! Flowers, butterflies, fields of corn, cool green meadows where real cattle browsed lazily and went obediently home at milking time.

At the outset I want to impart knowledge of the fact that this is no ideal recreational program that I am attempting to set forth. We who were guardians and teachers too often felt our inadequate wisdom to deal successfully with the many problems that we faced during those six weeks. But I believe we did realize some of the needs of the children, and if they took back with them nothing more than vivid impressions of the beauty of God’s natural world, the undertaking was vastly worth while. We recognized that many of the problems relating to discipline were the result of hungry instincts that are unrestrained, instincts that prompt the child to explore and discover in the world of the unknown.

As, for instance, one day Rosie was not in her place at the dinner table, and upon questioning Josie, her younger sister, we learned that “She’s out in the tent cryin’. She says she don’t want any dinner.”

“But why?”

“She’s shamed. Her dress is broke. She broke it climin’ over the fence. She was goin’ to look at the goat.”

“Goin’ to look at the goat” was one of the forbidden pleasures because the goat belonged to a neighboring farmer and there were certain trespass laws which we found it expedient to observe and rightfully so. But was it really wrong that Rosie wanted to look at the goat?



The Real Country is the Place for Real Play

At any rate some one must go and comfort the sorrowful and penitent Rosie, sew up the "broken" dress, wash away the tears and assure her that dinner could not go on without her.

Or frequently there were disputes calling for immediate settlement, such as "Miss Swett, Luigi crooked the bird glasses off of me. He never does wants to make me see."

Or some one would come running (usually one of the girls) with the news that "Peter's eatin' green apples again!" whereupon Peter, being sent for, would come forward sheepishly, his pockets and his cheeks bulging with the forbidden fruit.

Many a discussion did we have with those twelve-year-old boys, Peter, Luigi, Joe and Angelo, who felt too strongly within them the urge of their predatory instincts to heed any injunctions regarding the rightness or wrongness of the act of helping oneself to apples which grew so conveniently and temptingly near the roadside.

"T'aint stealin'," they would insist. "What they growin' there for if they ain't fer people who goes along the road? In Italy they don't care. We allus could take all we wanted there." And we knew that this was true, and although we did succeed eventually in securing obedience according to the letter of the law, I question greatly that we really convinced these young communists that they were violating any moral law by picking green apples which grew on trees out of God's own earth.

Although much freedom was given, we followed a regular daily program of activities throughout the entire six weeks, Sunday excepted, trying to make this as varied as possible with the rich natural resources we had at hand. Of course much of our recreation centered around nature study. There were daily walks, gathering flowers, chasing butterflies and exploring the woods, going deep into the forests in our search for blueberries and wild blackberries which grew there in abundance.

However, we did not make our program so rigid or inflexible that we could not change it if we felt the needs of the children required it. The following schedule shows the wide variety of activities for which we were prepared and the main points we tried to stress:

Rising, 6.00.

Breakfast, 6.30-7.00.

Work period, 7.00-9.00.

(Dish washing, sweeping, bed-making, camp clean-up, etc.)

Assembly, 9.00-9.20.

(Morning worship, hymn-singing, memorization of Scripture, flag-salute.)

Class period, 9.30-11.30.

Nature study talks.

Dramatizations.

Trip to Holy Land (Older boys and girls, notebook work, illustrated study of country where Jesus lived.

Carpentry work (Boys).

Sewing (Girls).

Hand work (for younger children).

Preparation for dinner, 11.30-12.00.

Dinner, 12.00-12.45.

Work period, 12.45-1.30.

Quiet Hour, 1.30-2.30.

Varied Program, 2.30-5.00.

(Across country hikes, picnics, walks, games, observation trips, visits to Whittier's home, dramatizations, free play.)

Supper, 5.00-5.45.

Games, story hour, free play, 5.45-9.00.

Bed, 9.00.

An old barn we turned into a work shop for the boys, where they hammered and sawed at carpentry work to their heart's content. The productions were crude, but the process involved accomplishment in the manipulation and handling of tools. In this same barn was a pair of barn swallows, their nest built of mud under one of the rafters, and during our six weeks' stay we watched them raise and feed their fledglings, which before we left had grown to full-sized birds and flown away.

We did much in simple out-of-door dramatizations, for the most part quickly gotten up and participated in by all who would. Sometimes it was a dramatization of a Bible story, sometimes of a story or play with a humorous, cultural or moral value. Usually our dramatization would follow the telling of the story. Down at one corner of the camp grew the "Big Tree," an immense elm, and here we would have our evening story hours, always restful and quieting

after the more strenuous activities of the day.

The last week we gave much time to the preparation of our last dramatization, emphasizing no more the final production than the preparation itself. This was a very simple adaptation of the Indian story of Hiawatha. Everybody was in it and everybody helped. The boys built the wigwam of poles gathered from the woods, the girls fashioned the costumes out of such material as we brought from Boston in our property chest, and made garlands and wreaths of flowers picked fresh from the meadows.

One rainy morning toward the end of August we departed for Boston, the whole crowd loaded into one big truck. Happy? Yes, they were homeward bound and they sang and chattered and laughed in joyous anticipation of their return to brick tenements and crowded streets—and Home!

"I'll bet my baby'll be glad to see me," said Antoinette.

"And my mother, too," echoed her sister Angelina.

As we came in sight of the familiar landmarks of the city, the market stalls and the traffic crowded streets of North End, Peter cried out jubilantly, "We've reached! We've reached!" and as the truck drew up by the curbing, bundles were thrown to the pavement, and shouts of greeting burst from many throats as they ran to embrace the mothers who, with their shawls over heads, babies in arms, were waiting in the drizzling rain to welcome them home.

Trial by Jury¹

IT was a restless morning. The children in the beginners' circle had become nervous and inattentive. An unusual spirit was abroad in the ordinarily happy, responsive group of little ones.

Who was to blame was not evident. Certain onlookers, however, would have traced it largely to three careless visitors who maintained a continuous buzz of conversation, commenting upon individual children and expressing open amusement at the naïve responses during the circle talk.

Anyway, in spite of the Beloved Teacher's gentle patience as she proceeded with the program, lawlessness in a mild form was present. Occasionally a helper tried to restrain one of the small boys in the act of transferring his chair from one place in the circle to another. But why should he desist when he saw others whispering among themselves? His was not a spirit of defiance but a sense of license. The helper did not succeed.

"Children!" It was the Beloved Teacher's voice. There was a note of unusual firmness in it. The method of control by quiet suggestion was being discarded for that of command. Or was it?

Most of the forty children took notice

at once; but not all had heard above the confusion.

"Every one be seated," ordered the teacher. "Edwin, please go back to your chair. No, Jane, we have stopped counting the offering; go back to your seat. Richard, will you stop and listen while Miss Martin speaks?"

At last all were attentive.

"Children, tell Miss Martin what you think about this? Should little boys and girls pick up their chairs and carry them about while we are having church school? Is that the way to do? Elizabeth Ann, what do you think? Should other people talk while Miss Martin talks, and should they move their chairs about?"

The children sat very still, arrested at last by a new thought, the problem of judging themselves. By this time the Beloved Teacher had an arm about each of the two chief offenders. They loved her dearly even while active little arms and legs were making her trouble. Her face was full of gentle seriousness. She knew they were hardly to be blamed for their restlessness. Her voice grew mild again.

¹Copyright, 1922, by Arthur F. Stevens.

"Mary Elizabeth, what do you think, dear?"

By this time the small girl addressed had gathered her thoughts. She had attained the advanced age of five and a half and her judgment could be relied upon.

"No, we shouldn't make so much noise. It isn't nice. Not in church school." Her verdict was clear.

The tiny tribunal was now fully awake to the problem before them and the enormity of their sin.

"Deed, we shouldn't, Miss M-Martin," stammered Bobbie, "'cause the f-folks downstairs can't hear anything."

"Then maybe the folks in the church couldn't hear the minister when he reads the Bible," suggested an earnest voice. (This beginners' service is held during the church service.)

"And, Miss Martin, when we make a noise we can't hear what we say," contributed another.

"No, and if we move chairs we can't hear what *you* say," concluded one of the offenders standing by the Beloved Teacher.

"Let's be quiet," suggested one of the older ones.

There was a vigorous nodding of heads, including those of the two privileged offenders standing in the circle of teacher's arms. These went back to their seats with no shame in their hearts, really unaware that they had stood trial by jury. For had they not helped to pronounce the verdict? Were they not now filled with a joyous sense of participation in the new law and order movement?

Why should they or any others of the restless group hang their heads? Was theirs the crime after all? Should they be punished for their unconscious response to the atmosphere created by three adult disturbers sitting back of them?

What volume could be written on that word "atmosphere"! And how one might wish some statistical bureau could compile the percentage of the sins of childhood which should be dumped wholesale at the door of blind, insensible, ignorant adulthood! Some would put it fairly near one hundred per cent. But it is not the part of these paragraphs to point a homily.

"All right then, children." Teacher's contagious smile had returned, passing its light from face to face about the circle. "Let us stand up and sing a happy, happy song while Miss Edith opens the window wide" (the helper started toward the window). "What shall it be? See that bright something that is coming through the window? What is it?"

"Sunshine!" responded a chorus.

"Shall we sing about that? Come, every one, come over and stand by me and look at the sunshine the heavenly Father is sending us, and we will sing,"

"Let the merry sunshine in!
Let the merry sunshine in!
Open wide the windows,
Open wide the doors,
Let the merry sunshine in!"

How they sang it! The clouds had passed over. Sunshine rested on every face. Harmony replaced discord. The atmosphere was surcharged with happiness. The time was ripe for seed planting. It was a garden of receptive hearts into which dropped the message of the sweet story that followed.

Earnest little souls! They had been so glad to cure their own ailments. Why? Because the Beloved Teacher had sensed in that difficult hour something bigger than personal annoyance—opportunity!

Also, some one had disposed of the talkative visitors.

Vacation Story Hours

By Minnie Ellis O'Donnell

"If you've anything to give,
That another's joy may live,
Give it!"

HAVE you ever told stories to a group of children and as their eyes have looked into yours, have you offered a silent prayer for divine guidance? The storyteller has a wonderful opportunity to be of service.

Richard Thomas Wyche, writer, lecturer, organizer of the National Story Tellers' League and for many years its president, says:

"To enter into the child's world and into the joyous companionship of children is one of the highest privileges of parent and teacher. He who fails in this does not form the deepest and most lasting ties with the child. The 'Tell me a story' on the part of the child is his cry for spiritual food."

Have story-tellers ever considered that during vacation, at the seashore or mountains, or perhaps right at home on their own piazza, the call may come to them to use their talent?

One summer I was at a hotel in the mountains where there were a number of children among the guests. After becoming acquainted with the children I asked them if they enjoyed hearing stories.

"Oh," they said, "can you tell stories?"

The children and I together asked the hotel manager if we might have the use of one of the small rooms on the parlor floor from seven until eight o'clock every evening for a Story Hour. He gladly gave his consent, but more often the stories were told out on the lawn underneath the trees.

At each story hour I gave a humorous story, as it is a part of the child's education to teach him to laugh. Teach him to laugh at the right things and laugh with him. Cultivate his sense of humor, for it will help him over many a hard place in later life. Patriotic and historical stories were told and stories of great men and women that would stimulate imitation. Ethical stories were given and Bible stories that would help lay a firm foundation for an enduring character.

Among this group of children were two

brothers. They were very manly boys and great attention had been given to their early education, but they told me that never before had they heard a Bible story.

The first Sunday evening of our Story Hour the children sat on the floor around me. I told a part of the life of David, the part familiar to all church-school teachers. I told of the customs of the country and the times of long ago; of the shepherd's life, of David's care for his father's sheep, and of David's love for music. Then the children repeated after me the Twenty-third Psalm. Very quietly they said "good night." But the older brother, who never before had heard a Bible story, walked with me down the long piazza, his arm in mine, and began to question me more about David. He said if there were any more stories in the Bible like that one he wanted me to tell one every evening.

I told of Moses, the Baby; Moses, the Prince and Shepherd; Moses, the Leader, and many of the other Old Testament stories. Then I told the children of the birth of Christ; of the carpenter's Son "who went about doing good," told of his life among the lowly people and of the miracles he performed. A Bible story was the last one told each evening, and many of them were repeated.

Through the story the child is drawn in bonds of love to the teller and during that vacation the children came to me with many of their little problems.

One of the little girls suggested that "a story hour after luncheon each day as well as one after dinner would be very nice."

The "Story Lady," as the children called me, became very much attached to this group of children.

One summer a lady who lives in the suburb of a large city gathered the children from the neighborhood on her piazza and told stories to them each afternoon.

One mother held a story hour in her home Saturday mornings. She gave her two little sons permission to ask as many chil-

(Continued on page 533)

Wood Secrets

A Story to Tell to Little Children

By Julia Logan Archibald

CAROL and Bert are spreading the table cloth. Harriet looks as quaint and prim as her name, but anyway she isn't too prim to be hungry, and she has taken the cake from the basket the first thing. Doesn't it look good? I'm sure it is all covered over with nice "gooey" chocolate, aren't you? Don't you wish we were all invited to the picnic?

Gregory is going to do something to help presently. He seems to be solemnly considering now, and the pail for cool water is waiting conveniently beside him.

Across the fields come Chris and Judith, running as if afraid they may miss something.

They all had a feast of food and fun. They had been for an hour in the woods. They were laughing and shouting now but in the woods they had felt different. Everything seemed soft and still in there, and the children moved around noiselessly, like the drifting shadows.

Their mothers had told them that if they wanted to find out the wood secrets they must make themselves into little wood-creatures, and obey all the laws of the forest. So they moved smoothly about listening for the laws and the secrets. They had decided that each one of them would take back home a little story of something that he had never noticed before.

"Gee, I'm glad I've found out my wood-secret!" exclaimed Bert, finishing up a luscious peach.

He told them about it. While he was lying down, still as a stone, by a pond, he had seen a kingfisher dart into the water and come up with a fish in his mouth.

"And guess what he did!" Chris said excitedly.

Nobody could guess.

"He went into a hole in the sand bank on the other side of the pond, and he came out in a few minutes without the fish. What d'ye know about that? That was his nest, away back in that bank."

Judith told about the new thing she had found out. It was a cup-plant, which is a tall plant with yellow flowers each one growing out of a cup formed by two leaves growing together at their bases. These cups will hold rain water a long time. So when the little robber insects are climbing up the stalks to eat the flowers they tumble into the water and are drowned.

"I looked into the cups and they all had little dead robbers in them," she finished.

Carol and Harriet felt a little sad at this, but after lunch they felt as anxious as any to get back into the woods to look for their adventures. They all separated to meet later at their favorite oak in the middle of the woods.

Chris found how a jewelweed spreads its seeds. The lightest touch will make their pods burst open and scatter the seeds far and near, like shot from a tiny cannon.

Harriet spied a painted bunting picking at the red berries on the dogwood tree under which she was sitting. She recognized him from his picture and thought he must be called painted bunting because his colors were so bright you could hardly believe they were real.

Gregory knew that many of the wood creatures have homes in hollow trees and he started out with the idea of finding one. At last he succeeded and what do you think he found? A tree frog. He and his home are very hard to find, for the home is so small and he is colored just like the tree.

When the children met underneath the old oak Carol was almost in tears because she hadn't found out any secret.

But Chris said if she looked sharp she might find something on the way home. He walked just ahead of her, and with his feet he brushed away the sticks and leaves, making a little path for her, but she didn't know why he was doing it. All at once he uncovered the secret, and it was so beautiful that she cried out with delight. It was a little group of Indian pipes. The stalks and flowers were so white and so finely formed that Carol called them her angel flowers. None of the children except Chris had ever seen them before, and they all agreed that Carol's secret was the nicest of all.

They traveled along until they came to a group of lofty beeches. Their silvery-gray trunks looked like the columns of a noble cathedral.

"Oh, it seems as if we ought to sing a hymn—it looks so like a church!" said Harriet.

But the wind was the organ playing through the vast branches overhead, and, with the sunset hour, the choir of the wood thrushes began their vesper hymn.

So the children stole quietly away, leaving the little wood-people in possession of their temple.



Books Reviews and Notices

New Paths Through Old Palestine, by Margaret Slattery. Pilgrim Press, \$1.50 net.

A TANK in the yard of the Inn of the Good Samaritan on the road from Jerusalem to Jericho, where one could buy gasoline! This is the symbol of the *new paths*. "The women still grind the corn, stand gossiping about the well, and wrap their babies in swaddling clothes. The shepherds wander through the bare hills and lead them when spring comes to the green pastures and the still waters." This is the *old Palestine*. The new paths will bring a new Palestine. We are glad that Margaret Slattery was able to travel there before the old was wiped out, for she has given us a new view of "the land and the book." The keynote is the same in anything that she writes. It is not topographical, geographical nor historical, but human. The interpretation is not critical, but vital and practical. She shows us a carpenter's family of today, with the young son handling blocks of wood. For a guide at Bethany she had a lad of fourteen and a girl of six.

She takes us with her out to the garden of Gethsemane and shows an Armenian girl, a graduate of the American Woman's College, teacher in girls' high school, deported and, until her rescue, an Arab's slave in his dirty tent. In the early morning kneeling on the damp grass this girl is trying to repeat the Gethsemane prayer. And so we go with her up to Jerusalem, over to Bethlehem, down to Jericho, out to the Mount of Olives and Bethany, and to Calvary. We hear the boy soprano at the evening service singing, "There is a green hill far away" and closing with "And try his work to do."

"The echo of the last line followed us home. There is work to be done—challenging, mighty, world-building tasks—and for the doing of them those who call themselves servants and followers of Him, whose brave, suffering footsteps we had traced from the Garden along the sorrowful way of Calvary, have waited too long."

This new, human, reverent vision of the old Palestine will help to make it a new land for the student of the Book, especially for the appreciation and realization of the life of the Man of Galilee. For the lessons in the International Uniform series beginning in October it will be simply invaluable and Bible geography will have a new meaning.—Thomas C. Richards.

The Superintendent, by Frank L. Brown. Methodist Book Concern, New York and Cincinnati, \$1.50, net.

This handbook, in the *Worker and Work Series*, is a revision of an earlier volume

which first appeared in 1910. It will be read with peculiar interest by the author's wide circle of friends the world around, from the fact that it was his last work of authorship.

Dr. Frank L. Brown was eminently fitted to write a manual for the superintendent. For thirty-five years he served as the efficient head of a large city Sunday school, the Bushwick Avenue Methodist Sunday School in Brooklyn, which he founded as a mission and over which he presided to the day of his death. In addition to this intimate experience in the practical administration of a local school, Dr. Brown's service as general secretary of the World's Sunday School Association brought him into touch with the problems of Sunday-school administration all over the world. He has had in mind this larger public in the rewriting of the book.

The volume is not intended as a textbook in either the theory or practice of administration. It is rather a hand-book which the busy superintendent may pick up whenever confronted by a problem. It deals with a great variety of topics in its twenty-four chapters, including in its scope such matters as grading, equipment, general organization, the administrative staff and their duties, program, music, the relation of the superintendent to his teachers, to the pupil, to recreation, and to the home. A chapter is given to the week-day program, another each to missions, temperance, social service, special days, evangelism and the country and village school. An astonishing amount of practical suggestion is packed into these pages.

At the end of each chapter is a bibliography, and topics for special study and discussion.

Your Church Over Here. A guide-book concerning Methodist centers in the Mediterranean Area. It gives brief descriptions of institutions which are monuments of Methodism in this district and is also informing about the assistance awaiting Methodist tourists at the hands of our American Methodist workers in the Area. Address the Rev. Wyatt B. Brummit, 89A Boulevard Haussmann, Paris (VIII-e), France. Limited number at 150 Fifth Avenue, New York City.

Parables for Little People, by J. W. G. Ward. George H. Doran Co. \$1.50, net.

The book entitled, *Parables for Little Children*, by Dr. J. W. G. Ward of New Court Church, London, is well named. It presents one type of sermons to children and one which they are best adapted to understand. To walk with the children in the great world of make believe and to be in sympathy with them there is a great

art. It is not a criticism therefore, but rather a characterization, to say that the main point in these "parables" is not a Bible verse or passage, but a story. A score of references to the Bible, an occasional quotation of its verses, will sum up the verbal contacts with the Scripture which these "parables" present. But the method is scriptural of course, for Jesus "spoke many things . . . in parables," and the message of the book is in terms of conduct.

Dr. G. Campbell Morgan's introduction is both kindly and true when he says: "It is told of Abraham Lincoln that once he was asked to express his opinion of a book of poems and he did so by saying: 'These poems will be greatly liked by persons who like poems of this sort.' . . . It is equally true that every book makes its appeal to certain persons. And having read these parables, I am constrained to say that, without any suspicion of sarcasm, they will be greatly loved by people who love stories of this kind. And who are these people? Unquestionably the very little people for whom they are written."

When one reads these "parables" he is delighted with the variety of topics presented. He will hear stories about clocks, roads, toy shops, faces, sunbeams, fairies, pirates, soldiers, misers, kisses, rivers, and pools, planters, growth, keys, shoes, dogs, poppies, giants, games, leaves, mignonette, shepherds, chrysanthemums, robins, snow, Christmas—and many other things! Which story would you like to hear rehearsed? In view of the many answers it is impossible to choose! Suppose we shut our eyes, put our finger in the book and tell the story which we find first. Ah, here it is, and the title is "The Finger Posts." Let us summarize it:

A little boy set out on a journey and asked a wise man which road to take. "Turn to the right, keep straight on and look for the finger-posts," was the reply.

"Are there many?"

"Only three."

So he followed the road and found the posts. The first one said Go. The second one said Grow. The third one said Glow. By and by he came to a tiny cottage and knocked at the door. It was opened by a lady with a kind face just like his mother's. She told him the meaning of the words.

"Go as God points you;
Grow as God bids you;
Glow where God puts you
Day by day!"

"But what about the guide?" Harry asked.

"He is here waiting to lead you on. His name is Christ."

Circumventing the Small Boy

"KEEP him outdoors," says the doctor. "Little cherubs like Toodlekin need sunshine and fresh air." So out goes Toodlekin, rejoicing, and out he stays for as much as ten minutes. Then, unfailingly, you hear a grand hullabaloo at the door, and behold, it is the cherub wildly cursing his gods and bawling to be let in.

What wonder? Ten minutes are ten centuries—to a cherub. Besides, he sees few things outdoors that he can pull down on his head, or climb onto and fall off from, or destroy himself with in other inviting ways, and you know Toodlekin; his dream is suicide. Indoors, where short cuts to total extinction abound, he can be happy.

Then, too, the indoor environment appeals to him because it favors a life of crime. Why stay out in the yard where there is no wallpaper to tear off, no register to pull up by the roots, no bust of Shakespeare to overturn, no piano on which to draw pictures with a tack?

Clearly, if he is to be put outdoors and kept outdoors, as the doctor commands, you must circumvent the cherub's natural inclinations by providing something irresistibly attractive there, and the neighbors say, "Try a sand box."

But you have already tried a sand box, and, while Toodlekin took to it as a duck takes to water, and Tippetoe came over from across the street, and Pittipat and Jijiboo from next door, and there were great doings, with castles going up and wells going down, not to mention the tunnels and the pies, some pretty serious drawbacks developed ere long. The sand became "impossible." It was unwholesomely damp after a rain. It was dirty when dry. Worse, a lot of terrifying red spots appeared on Toodlekin, and you telephoned, and the doctor said, "Fleas."

It may safely be estimated that, if placed end to end, the sand boxes that have been tried and found wanting would reach from Washington, District of Columbia,

By Rollin Lynde Hartt

to no one can guess where. But there is nothing wrong with the sand box idea. On the contrary, there is everything right. Only, you must build Toodlekin the proper kind of a sand box, and take proper care of it. Build the Community Service kind. Take care of it the Community Service way.

From a certain point of view, it is amusing to find a set of Ph.D.-looking fellows

To build the Community Service sand box pictured herewith, you first dig a place nine feet long and six feet wide for its underlying bed of cinders three feet deep. Then you get four boards, each a foot high and two inches thick to make the bin, and fasten them together at the corners with angle irons from the hardware store. Next, you make a cover—in one piece, if you like, or, if sliding it off and on seems too laborious, in four. To provide a four-piece cover, you make each section six feet long and two feet three inches wide,

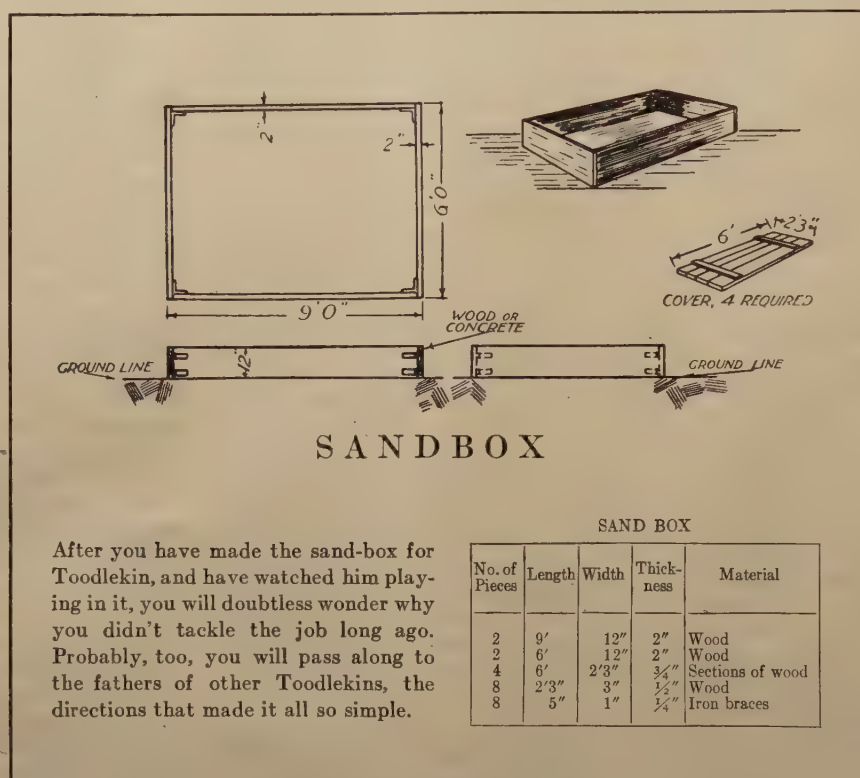
with cross boards two feet three inches long by half an inch thick and three inches wide for each end so that the sections will fit the box firmly.

This much accomplished, you nail a wide board around the top of the box or at one end, for Toodlekin to sit on or for him to use as a counter on which to show off his pies. Finally, in go the cinders, in goes the sand—the best obtainable, beach sand preferably—and, with chuckles of ebullient appreciation, in goes the cherub.

Naturally, you have built the box in a sufficiently shady place. As naturally, you are ambitious to keep it wholesome,

which is not difficult. The cover excludes animals. It also excludes dust. With the cinders underneath to provide drainage, you can wash the sand as frequently as you choose. The same drainage removes dampness after rain. The sand must not get too dry, far down, or it is useless for play, as the tunnels cave in and the pies refuse to pack. Always keep it somewhat damp down below. And if fleas appear, wet it with a weak solution of bichloride of mercury.

No scientist, thus, far, has argued that Nature made the ocean in order to provide beaches for little children, but when you see Toodlekin take possession of the private seashore enclosed within that sand box, and stay there, hour after hour, radiantly happy in the sunshine and fresh air, you will wonder if perhaps science has not a few things left to learn.



Courtesy of Community Service.

at 315 Fourth Avenue, New York, solemnly designing sand boxes for the Toodlekins of America. From another point of view, it is the most charming discovery one could happen upon. Fifty thousand Toodlekins will learn to stay outdoors as soon as fifty thousand Community Service sand boxes result from the design.



Important Facts About Camp Fire Girls

By Walter S. Athearn

AMONG the unpublished data gathered by the American Religious Education Survey Department of the Interchurch World Movement is a group of interesting facts secured from the records of the National Headquarters of the Camp Fire Girls through the generous cooperation of the headquarters staff.

Twenty-five states were selected in which there was a Camp Fire Girls membership of over one thousand. From the membership of these twenty-five states a five per cent selection was made in such manner as to get the names of the members who enrolled for the first time in 1915. The number of members so chosen were

Persistence of Membership of Camp Fire Girls

(Data obtained from Camp Fire headquarters)

Enrollment (5% from 25 states)		Reregistration			
1915	1916	1917	1918	1919	
3993	3753	3274	2705	2603	
	94%	82%	67.7%	51.7%	
No. of groups for same period and percentage—325					
No. of Camp Fire Guardians same period and percentage—538					

Making the International Graded Lessons

(Continued from page 494)

chairman of the Lesson Committee, President W. D. Mackenzie, had stated at Boston in January that if the Louisville Convention were to give the Committee instructions to issue a full graded series, it would be three years before they would be able to issue the first year's course. More than two of those years were saved by this timely action.

At a conference of publishers with the Committee, held the day after the Convention vote was taken, it was agreed that the Committee would as soon as possible release three years of lessons, the first beginners, first primary and first junior; outlines of the whole course to be shown, and releases of later years to follow. Much editing remained to be done before the Committee, with its many denominational and other limitations to consider, could feel ready to send out the conference's courses as its own. It did so in January, 1909.

Then came the campaign to get these bare lists of lessons accepted for issue by the denominational publishers on a

equally divided between urban and rural communities (less than 2,500 population).

The purpose of this inquiry was to learn the persistence of Camp Fire membership and certain facts regarding Camp Fire Guardians. The tables given here will show the results of this inquiry.

Data About Camp Fire Guardians (5% from twenty-five states)

Education		Marital Condition	
High School	79	Married, has girls	80
Normal School	34	Married—no girls	148
College	247	Single	220
No information	137	No information	51
Former Experience		Affiliation of Group	
Teacher	125	Church	72
Church Worker	89	School	43
Community	23	Homes	147
Y.W.C.A.	8	Y.W.C.A.	9
Camp Fire	7	Miscellaneous	10
Miscellaneous	25	No information	42
No information	155		
Occupation			
Housewife	195		
Teacher	127		
Church Worker	5		
Community	8		
Y.W.C.A. Sec'y	3		
Mercantile	25		
Miscellaneous	28		
None	79		

scale of typography and illustration that would make them educationally fine and effective, and the still more delicate problem of inducing these same houses to choose lesson writers who would understand the genius of the system and the full meaning of the themes, texts and plans of class work that had been in mind when the lessons were chosen. For awhile it seemed that Mrs. Barnes' campaigning had but just begun. Quickly, however, the situation righted. The Baptist house selected an able corps of writers and prepared its Keystone lessons. The Methodist houses, North and South, joined with the Congregational and Presbyterian houses in employing three of the conference members, Miss Danielson, Miss Thomas and Miss Baldwin, to write the beginners', the primary and the junior courses, respectively. Arrangements with many other denominations were made to use these "Syndicate" issues as their own, under denominational imprint. And by tremendous effort and unspared expense one problem after another yielded; and on the first Sunday in October, 1909, the first sets of International Graded Lessons appeared in the Sunday-school classes; and the long campaign of the International crusaders was won.

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REVIEWED BY ELISABETH EDLAND



Pathe

Little Mary Sunshine

Little Mary Sunshine. 3 reels. Exchange, Pathe, 1600 Broadway, N. Y. C. Re-issue featuring Baby Marie Osborne. Little poor girl is left an orphan. She crawls into an automobile belonging to rich young man. He takes her home and adopts her and she brings happiness and sunshine.

Hunting Ground of Hiawatha. 1 reel. Exchange Kineto Co., of America, 71 West 23rd Street, N. Y. C. Kineto Review No. 61. Theme of editing is taken from Longfellow's poem, "The Song of Hiawatha."

Silas Marner. 1 reel. Exchange, Pathe, 1600 Broadway, N. Y. C. From story by George Eliot, featuring Crauford Kent.

The Family Album. 1 reel. Educational Film Exchange, 729 Seventh Avenue, N. Y. C. Julian Ollendorff Sketchograph. The evolution of "family" photography.

The Garden of Gethsemane. 1 reel. Producer Prizma, 71 West 23rd Street, N. Y. C. Colored film. The Mount of Olives; Bethany, where Christ raised Lazarus from the dead; the home of Simon the leper; the Garden of Gethsemane; fig tree growing since the time of Christ, old monk in charge of Garden Gate through which Christ made his triumphant entry into Jerusalem.

No Parking. 2 reels. Exchange, Educational Film, 729 Seventh Avenue, N. Y. C. Neal Burns. Comedy about the adventures of a young married couple, baby and dog, their inability to get an apartment on account of restrictions concerning the latter.

The Little Match Girl. 2 reels. Producer Prizma, 71 West 23rd Street, N. Y. C. Madge Evans. An adaptation of Andersen's fairy tale. The everyday life of a

little match girl who, in her efforts to dispose of her matches, meets with an experience that gives her an insight into the way some other little girls live.

Heroes, Every One. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. Soldiers' Home at Sawtelle, Los Angeles, 3,700 veterans of Civil, Indian, Spanish and World Wars, church, hospital, library, a fighter with Roosevelt at San Juan, cemetery, Main Street and grounds of home.

Methodized Cannibals. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. Fiji, raising sugar cane, free ferries, native villages along the shore, how they build houses without nails, the Lali converted cannibals, memorial to former missionary, who was eaten by savages, native preacher, Methodist mission.

Firefighting and Fire Prevention. 2 reels. Exchange, Fox, 126 West 46th Street, N. Y. C. Enormous loss yearly from fires. Primitive bucket methods. Saving docks and shipping. Carelessness, your worst enemy, the cause of most fires; instances showing causes; throwing matches from windows on awnings; leaving electric irons; throwing cigarettes among papers, etc. Short circuits causing fires in homes. Valuable hints and warnings. 1,000 miles of burning buildings reaching from New York to Chicago yearly. One gallon of benzine equals 83 pounds of dynamite when ignited.

The Lamplighter. Exchange, Wild Gunning, 1540 Broadway, N. Y. C. Post Nature Picture. Theme of editing taken from Robert Louis Stevenson's poem.

Nights of Many Shadows. 1 reel. Ex-

change, Educational Films. From series of Wilderness Tales by Robert C. Bruce. A group of campers around the campfire at night, one of the party relates about the occasion on which a ghostly old man rode away with his pack train. Beautiful scenes.

History of Travel. 1 reel. Exchange, National Non-Theatrical Motion Pictures. Primitive man, cradle on mother's back, the sled, the father of all wheels was a log, evolution of a wheel, primitive wheelbarrow invented by Chinese; camels and elephants were beasts of burden, American Indians introduced the travois, labors of sacred bulls of India, jinriksha, horse-drawn chariot of Rome, covered vehicles introduced in fifteenth century, a prairie schooner, Irish jaunting car, mechanical vehicles of seventeenth century, tread mill, windmill, early locomotives, the evolution of the bicycle and motorcycle, an early automobile, early steam and modern electric locomotives, the aeroplane.

Pacific Mountains and Lowlands. 1 reel. Producer and Exchange, Society for Visual Education. Remarks: Map of Rocky Mountains, San Francisco Bay, one of world's greatest harbors; Yosemite Valley, Vernal Falls, Happy Isles; Sequoia National Park, giant trees; the high Sierras; Mount Shasta, Cal., volcanic cone with glaciers on its summit; Crater Lake, Oregon, lying in the sunken crater of Mount Mazama; Mount Ranier, Wash., twenty-eight glaciers descend its slopes; Puget Sound, Wash.; mining California's gold by dredging in stream gravels; wheat growing an important industry, one of greatest fruit growing districts in world; lumbering in Washington, from forest to saw-mill, redwood forests; Seattle, one of leading sea-ports of United States, trade with Orient, silk, pig-iron, rubber, oil, arriving from Orient.

Nature's Babies. 1 reel. Producer, Charles Urban. Exchange, Kineto Company of America. Remarks: Kineto Review. Kaitaur Falls, Falls of Amatuk, tourists' trip up the river with natives in native boat.

Vacation Story Hours

(Continued from page 527)

dren as they wished. During the year a special program was prepared for special days, the children having a part. Often the mothers came with their children.

Story-telling is like love, "the more one gives the more one has." Story-telling is a work of joy.

Some time ago while passing through a busy street near a church where I had told stories at the Daily Vacation Bible School, a boy ran across the street to me and said, "O, say, you're the lady what tells stories to us kids!"

After telling stories to a group of very poor children, many of them unkempt, one of the older girls came to me. She stood at my side (I was talking to one of the mothers) and very gently stroked my dress. It was her way of saying that she enjoyed the stories. That touch seemed to me almost like a benediction.

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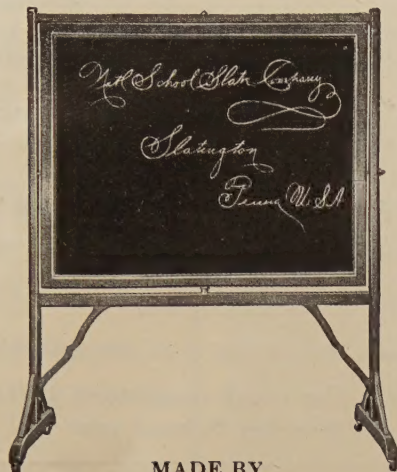
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Isaac and Rebekah

(Continued from page 523)

bless thee, my daughter, and prosper thee on this thy journey.

Act III

Place: Canaan.

Characters: Isaac, Abraham, Rebekah, Trusted Servant, Servants.

(Isaac walks alone in the fields at eventide. He looks frequently toward the desert.)

Isaac: Behold! There are camels in the desert! They seem to be coming toward me. Can it be my father's servant with the damsel? I have waited, lo, these many days and they come not. (He looks again.) Yea, surely those are my father's camels! And it seemeth to me that I see the maiden. She hath alighted from her camel, and cometh hither. I will bring my father to meet her. (He goes out. Enter Rebekah and servant, followed by the camel men.)

Rebekah: What man is this that walketh in the field to meet us?

Trusted Servant: It is my master! (Rebekah pulls down her veil. Isaac comes toward them. They all bow.) O master, this is the maiden that I have brought unto thee from thy father's people. She is Rebekah, the daughter of Bethuel. Take her unto thy father, Abraham, for his blessing.

(Enter Abraham. Trusted Servant goes to meet him.)

Isaac: Praise be unto Jehovah who hath given me Rebekah for my wife. I have waited long for thee, fair maiden, and it causeth me great joy because thou hast come at last. Behold, here is my father; let us go to him. (Abraham comes toward them. All bow.)

Abraham: Thou art welcome, Rebekah, my kinswoman! I do gladly take thee as my son's wife. (To the Trusted Servant) Thou hast done well, my good and trusted servant; thou hast brought to pass the thing that I desired most in my old age. Thou hast fulfilled well thine oath. May Jehovah bless thee! (Turning to Isaac and Rebekah) And now, my children, may Jehovah, the God of heaven and the God of earth, keep you and prosper you, and abide with you, for ever and ever! Amen!

Suggestions for Using the Poster

The poster on page 528 is given with the idea of reproducing it in larger form on the blackboard or cover paper. This may be easily done by using the pantograph. It will be more attractive if colored. The story is suitable for telling at a summer picnic or at the Sunday session if the children have been telling of the things they are doing out-of-doors during the summer.

Telling Bible Stories to Young People

(Continued from page 519)

Not Daniel who dared the lions, but Daniel who dared to pray because he believed that it was right; not Rebecca who married Isaac, but Rebecca who believed that God had need of her; not Samuel who was given to God when he was a little boy, but Samuel who lived so beautifully that all the land "from Dan to Beersheba knew that he was called of God to be a leader."

The message for the young people is hidden away in these stories, and only study, and love, and prayer will bring it out. Then it must become electrified because it has passed through the life and mind of a teacher who believes in it, and loves it, and who has felt in his own life the power of that same faith in God, that same courage to do, that same satisfaction that his life is used by God.

To teach the Bible stories to young people who are thinking, and reasoning, and challenging is a great opportunity. Through them you are molding the future world. Through them you are laying foundations for the church school that is to be. Never let them think that they know the stories. Make them so real and vital that they will be eager to hear them over and over—because they are WORTH WHILE.

A Country Agricultural Fair

(Continued from page 518)

Long before the exhibit could be classified and arranged in good order, the children, their mothers and fathers, and friends, began to arrive to examine the entries. During the entire week, there was hardly a moment when there were no visitors at the church-school exhibit. It was a general meeting place for church-school workers and friends.

Profiting by this first experience, plans were carried out for another exhibit at the Lake County Fair last September. The success of the previous year induced the Fair Association to assign to the church schools a much greater space in the Educational Building. The response from the schools of the county was enthusiastic and very gratifying, and every bit of the space allotted was taken up. The work exhibited the second year was of much higher grade, and plainly showed a changed attitude and new conception of handwork as a means of instruction in the Sunday school.

Plans are now being made in Lake County to arrange for a permanent exhibit room on the fair grounds, which may be equipped to provide opportunity for conferences of church-school workers from all parts of the county during the fair week. In such a building up-to-date equipment

may be exhibited, kindergarten chairs and tables, sand-table, maps and models, as well as books on child training, play life, religious pedagogy and expressional work, suggesting the needs of the child in the church and in the home.

The result of an exhibit of this kind cannot be measured only by the comments heard, or even by more satisfactory work done by the boys and girls in the church schools. The new attitude of the general public toward the work of the church school, the importance that religious education must take on in the eyes of the fathers and mothers, the educational leaders of the district, and every one who has seen the exhibit, is far reaching in its general effect on the work of the church.

Suggesting a Bible Revision Anniversary

(Continued from page 491)

notable event in the history of American Christian literature is a matter for pastors, church-school superintendents and other religious leaders to decide. THE CHURCH SCHOOL will gladly assist local committees in securing suitable materials for a short service with the school or congregation.

FOR YOUR SUMMER READING

New Paths through Old Palestine

By MARGARET SLATTERY \$1.50, postage 10c.

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By CHARLES R. BROWN, D.D. \$1.00, postage 10c.

Carrying the Christian Message

By MARY JENNESS 40c, postage 3c.

Leader's Guide 30c, postage 3c.

The Training of Children in the Christian Family

By LUTHER A. WEIGLE, D.D. \$1.50, postage 10c.

Social Work in the Churches

By ARTHUR E. HOLT, Ph.D.
Cloth, 60c.; paper, for class use, 35c.

Religious Thought in the Greater American Poets

By ELMER J. BAILEY \$1.50, postage 10c.

A graphic description of Palestine today written from the author's recent experiences in the far East. Miss Slattery's unusual personality gave her many opportunities which do not come to the ordinary traveller. She gives vivid impressions of the **New Palestine**, influenced as it is by the many changes brought by the World War.

A popular, concrete presentation of the Church and its place in the world today. This message is needed and timely. It will be read with interest both by those who are friends of the Church and those who are indifferent or antagonistic to it. It will help young people to find a place for the Church in their lives.

Six studies in Congregational missions, home and foreign, for young people. The aim of the course is two-fold: to give information about typical features of Congregational work; to give students experience in various methods of handling such material. Suggestions as to the conduct of the class are published in a **Leader's Guide**, so that the studies themselves form a splendid reading book for young people.

In a simple, interesting way the author pictures conditions in the home, sets forth ideals for the training of children, and shows the way to approach these ideals. The beginning of the whole problem of religious education and Christian training is in the home. This book will help parents, teachers, and all other workers with children to understand and solve the problems of child training.

A study in the practice of fellowship. An attempt to work out the social program in the church in its community, with special emphasis upon the principles made clear by the new study of social psychology. The primary task of the minister is first of all to build the social mind of the church and second to relate that social mind to the organized group minds of men in their different callings in human society.

Mr. Bailey, in his earlier book, entitled "The Novels of George Meredith: A Study," established his reputation for careful literary analysis. In this new volume he gives us the results of many years of thoughtful study of the religious attitudes of the more eminent American poets. This book will prove of great value to the earnest student of literature.

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Successful Sunday schools are built on the principle of progress. When a better way is found it is adopted. This is why so many schools have approved and are using the Graded lesson courses.

Graded lessons are the outgrowth of a larger conception of religious education. The nature and consequent needs of the pupil receive first consideration, just as instruction in the public schools is graded.

The little children are told of the loving care of the heavenly Father. As they progress they are taught the art of Christian living, and the older pupils are pointed to opportunities for Christian service in the world.

Our new line of rewritten material is unexcelled in quality. It has been prepared by writers especially fitted by experience and scholarship, by training as Christian workers and by possession of the faculty of communicating ideas to others.

*Now is the time for planning to adopt Graded lessons in October.
Summer is the time of preparation for your teachers.*

Send for samples and full information, stating name of your school and the average attendance

Other Material

Not only do we publish lesson material which is unexcelled in quality, but we seek in every way to promote the highest ideals in the field of religious education.

As a result of this policy, we are producing a constantly enlarging line of other material, which, while not connected with the lesson courses, is helpful in developing the religious life of the pupil.

For instance, our Rosebud Cradle Roll material is the most beautiful that has yet been prepared. It is complete in every detail, and has been approved by qualified workers. It leads naturally into the further development of the child, and his enlistment as a pupil.

For the Beginners and the Primary Departments nothing so appropriate as our Poster materials has as yet been devised. The plan comprises the book of Poster Patterns, the Birth-month Cards and everything necessary for the posters.

The Junior pupils like to have their names on a Roll of Honor. So we have provided this, with a Record of Church Services and Attendance. This helps in training the children to acquire the habit of attending the regular church service.

And what a means of inspiration is the Junior Hero Calendar. This leads to a deepening of interest in missions, through a study each month of the life of the missionary whose birth-month it is. The materials and instructions for making the calendar are complete.

All-the-Year-Round Activities for Young People will be a wonderful help to those who must find ways of holding the interest and guiding the development of those in the 'teens. There is nothing just like it.

We can speak here of only a few items; but we are confident we can help you along almost any line of Sunday-school work. We have for free distribution a number of leaflets on different subjects. You are welcome to any that may seem to cover your needs.

In writing please state the kind of work in which you are interested. This will help us in giving the information desired by you, without including something that would not apply to your work.

Christian Board of Publication

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